

THE MISSIONARY HERALD

VOL. LXXXVIII. — FEBRUARY, 1892. — No. II.

THE donations for December were about \$1,500 in advance of those for the corresponding month last year. From legacies the amount received was about \$8,000 less, making the loss for the month \$6,428.48. For the first four months of the financial year the gain from donations was a little over \$7,000 and from legacies considerably over \$20,000, a total gain of \$27,700.18. This is a gain from donations of only about five per cent. It will be remembered, as stated in our last issue, that the immediate need calls for an advance in donations of not less than fifty per cent.

LETTERS from Foochow bring the sad intelligence of the death of Mrs. H. Jennie, wife of Dr. H. N. Kinnear, who, with her husband, joined the Foochow Mission two years since. Dr. and Mrs. Kinnear, with Dr. and Mrs. Whitney and Mr. and Mrs. Gardner, were on their way up the Min River to Shao-wu when Mrs. Kinnear was seized with Asiatic cholera. The case was so serious that the party returned at once to Foochow, but Mrs. Kinnear died just before they reached that place, on Sunday morning, November 22. Dr. Whitney writes of Mrs. Kinnear as a most excellent woman and greatly loved by all who knew her. She leaves two little children who, with the afflicted husband, should be tenderly remembered in prayer by the friends of missions.

WE have in course of preparation in Japan, under the care of Rev. George E. Albrecht, a missionary map of that empire, in size 15 by 15 inches. The map will indicate missions of all denominations and will be quite in advance of anything yet published. We hope to receive the sheets in season for use in our next number.

THE Woman's Board of Missions of the Interior during its last year advanced in its receipts over the previous year by nearly \$10,000, while the Woman's Board of Missions, Boston, whose annual meeting is in progress at Brooklyn, N. Y., as we write, will report an advance of over \$14,000, the advance in donations being about \$18,300. These are good records, and indicate a growing zeal in behalf of woman's work. The American Board may well use the words which Paul uttered to his true yoke-fellow, "Help those women which laboured with me in the gospel." By an error, the date of the organization of the W. B. M. I. is given in American Board Almanac as 1873. It was *incorporated* in 1873, but was organized in 1868.

SINCE the report of the death, by cholera, of Miss Bell, of the Madura Mission, we have received by letter the painful tidings of the death by the same disease of nine of the native Christians in Madura City, eight of them within as many days. Among the number was Rev. E. Yesadian, pastor of the East Gate Church. Rev. J. S. Chandler writes that the ravages of the disease in the city are fearful. The mortality has been especially great among the Mohammedans, and on November 23 twenty-five bazaars of the city were closed because the men had either died or fled. In the midst of these trials, Mr. Chandler reports there are some interesting inquirers. Two young men have come out as Christians, one of them a man of much promise. Other persons of some prominence have manifested much interest, so that amid their anxieties the missionaries are much cheered.

It is with profound thankfulness that we can record the ratification on January 11, by the United States Senate, of the "Brussels Agreement" in reference to the suppression of the traffic in slaves and in intoxicating drinks in Africa. All the seventeen Powers sharing in the preliminary negotiations have now given their assent to the Agreement, and the ratifications will be exchanged at Brussels on February 2. A few months since this result seemed wholly improbable, but France, which at first emphatically refused to assent, has reconsidered her action, and now our own Senate, after appending a declaration that its action must not be construed as approving of the partitioning of Africa made by the European Powers, has confirmed the Agreement. There is now good ground for hope that something effective will be done for the suppression of the two gigantic evils which have cursed Africa. May the hopes of those who planned and favored this scheme be speedily fulfilled!

THE *Morning Star*, which sailed from San Francisco, November 4, had a good voyage to Honolulu, from which port she sailed for Micronesia, November 27. Captain Garland writes from Honolulu that the *Star* is now better suited for her work than when she was new. She had on board a full cargo, and expects to reach Honolulu, on her return, in April next. Mr. Rand's health having greatly improved during his stay on Hawaii, he went with his wife on the *Star*, though it is not quite clear what they will be able to do should the Spaniards decline to allow them to re-locate on Ponape. There is doubtless a good field for work at Mokil or Pingelap, in the Western Carolines.

A MISSIONARY in India reports a singular case of conversion of a young man who subsequently became a divinity student at Allahabad. While a Hindu his conscience was greatly aroused by the burning to death of a cow and calf, the result of an accident of which he was the innocent cause. To him, at that time, the killing of a sacred cow was a horrible sin, and finding no relief for his conscience in Hinduism, he met a Christian who told him of the way of salvation and gave him a New Testament to read. The young man shut himself up for a week and studied the Gospels, and was led to faith in Christ as the Redeemer, not from such sins as he had imagined he had committed, but from the real guilt of which he became conscious.

INFORMATION from Japan, received both through letters of our missionaries and the public press, deepens the impression as to the appalling nature of the catastrophe which befell Japan in the great earthquake of October 28. In the Aichi Prefecture, of which Nagoya is the chief town, the list of casualties, according to *The Japan Mail*, is: killed, 2,424; wounded, 4,241; buildings totally overthrown, 81,439; partly overthrown or injured, 94,646. The area covered by all buildings totally overthrown was 739 acres. In the Gifu Prefecture the number of patients who have been treated in the hospital is 9,860. The Doshisha Relief Corps, headed by Dr. Berry, is only one of the many hospital agencies which were carrying on work in the Gifu Prefecture. All classes of people in the empire have been making a generous effort to relieve the distressed, but the needs are so vast that the calls for help are reiterated. The various journals of the empire have received and distributed contributions amounting to 110,000 yen. The Imperial Diet has granted 2,500,000 yen, and supplementary grants which have been made by the government since the Diet was dissolved, will make the sum appropriated by the government 6,801,120 yen. The greatest want at the present time seems to be houses for shelter. Many families are living in the little space afforded by the high roofs of their thatched houses, which have fallen to the ground. Contributions are asked for from all quarters, and we are glad to say that the well-known banking-house of Kidder, Peabody & Co., of Boston, has consented to receive and forward all contributions for the relief of the sufferers. Whatever sums are thus contributed will be forwarded through Admiral Belknap of the United States Navy, now in Japan, who will direct in the distribution. We shall be glad to know that a generous sum has been contributed for this purpose.

If you have not in your home already the American Board Almanac for 1892, it would be well to secure a copy at once. A friend of the Board in the Northwest writes: "I wish I could put them in 10,000 families. If they could be in every family represented in all the Congregational churches of our land, it would tell wonderfully at home and abroad."

THAT the movements of missionaries in Japan are still much hampered may be learned from the fact that, recently, Mr. Newell, of Nagaoka, was invited to go to Kashiwazaki to take part in a Christian "theatre-meeting," but since the place was outside of treaty limits he could not stop there overnight. The town is nearly twenty-five miles from Nagaoka, and, after speaking at the evening service, Mr. Newell had to return by moonlight, reaching home an hour and a half after midnight. This certainly is preaching under difficulties.

TIDINGS were received by cable on January 4 of the death of Mrs. Cornelia C., wife of Rev. Lyman Bartlett, of Smyrna, Turkey. Mrs. Bartlett has for some years contended bravely with serious physical infirmities, and her death has been anticipated for several weeks past. For twenty-four years she has been a faithful and devoted laborer with her husband in the Turkish Empire, first at Cesarea, and afterward at Smyrna. Her death will be a serious loss, not only to her husband and her household, but to the missionary force at Smyrna.

THIS number of the *Missionary Herald* will reach most of its readers prior to the Day of Prayer for Colleges, which falls upon Thursday, January 28. If Christians understood the vital relation of these higher institutions of learning to the progress of Christ's kingdom in the world, they would be upon their faces before God on that day. Let it not be forgotten in the thoughts and prayers of the day that there are in foreign lands, connected with our Board of Missions, over 7,000 students in colleges, high and boarding schools, and that in the various grades of schools there are over 46,000 pupils under instruction.

DEATH has removed from earth Bishop Samuel Crowther of the Niger Mission, the event occurring at London, December 31. His fame, for he was widely known throughout the world, was due not alone to his singular history, but also to his character and his intellectual ability. Snatched from his home in Africa when a lad, he was sold no less than four times into slavery, but was returned from a slave-ship to Sierra Leone, where he made such good use of his freedom that he became a leader among his countrymen. For forty-eight years he has been a clergyman, and for twenty-seven years a bishop of the Church of England, ministering with ability to his countrymen on the west coast of Africa.

A LETTER from Rev. Hiram Bingham, who is still at Honolulu, engaged in the work of revising the New Testament in the Gilbert Islands language, reports the receipt of tidings from Rev. Mr. Walkup, who was then on Butaritari, of the Gilbert group, that there had been much religious interest among the people on that island. The king himself had been conducting an evangelistic tour throughout his small domain, and the churches had been greatly stirred up. The people had erected four new church edifices, and were anxiously looking for copies of the Bible, which are not yet ready to be sent them. There has been what *The Friend* of Honolulu calls "a phenomenal demand for books" from the Gilbert Islands, and the *Star* had on board, as part of its cargo, the following books in the Gilbert Islands language: 750 arithmetics, 250 geographies, 750 readers, 750 hymnbooks, 465 New Testaments, and 205 Bible stories.

THE effect produced upon the minds of converts from heathenism when they visit Christian lands is often quite the reverse of what was anticipated. They are always impressed by the marks of skill and enterprise everywhere visible in America and in Europe, but they are often shocked beyond measure to see so many unbelievers and such open disregard of Christian morality. They are not prepared to find that the lands which are called Christian are not Christian, and, worst of all, they are amazed at finding the church of Christ so like the world. In a brief memorial of Mrs. Ahok, the well-known wife of a Christian native merchant at Foochow, China, it is said that when she came to England, not as a traveler to amuse herself, but on a mission in behalf of her countrywomen, she was so overcome by the sight of Christians living in luxury instead of giving their thought and endeavor to Christian work that her friends felt it to be too great a strain for her faith to let her remain in such circumstances. Her own faith and zeal were so far beyond what she witnessed in the body of professed Christian believers that she seemed like one who had received a staggering blow. Oh, for a witnessing Church!

DURING the thirty days from October 28 to November 27, no less than 1,757 shocks of earthquake were recorded in Gifu, Japan, some of them being counted as "strong." A correspondent who slept upon the ground says that on one night the shocks occurred about every twenty minutes, accompanied by a low rumbling, like distant thunder.

THERE was a time, certainly, when Hebrew could not be said to have been a favorite study with the majority of theological students, and some of the professors in that department have been forced to complain that it was difficult to awaken enthusiasm in this branch of study. But we learn that in the Doshisha at Kyōto, though Hebrew is optional, no less than thirty-eight students have taken it under Professor Uasa. At the present time, in the several departments of the Doshisha, seven languages are taught, Japanese, Chinese, English, German, French, Greek, and Hebrew.

IT is by no means necessary to go to the reports of missionary societies or the letters of missionaries to find evidence of the substantial progress of missionary work in India. The following striking statements are made by a native newspaper of India, *The Hindu*, which, while deploring the decadence of Hinduism, is constrained to bear witness to the progress of Christianity. It says: "The community of native Christians has not only secured a conspicuous place in the field of higher education, but in the education of their women; and in availing themselves of the existing means for practical education they are far ahead of the Brahmans. Of the nineteen successful female candidates that appeared for the Matriculation Examination in 1889, seven were native Christians, and of the Hindus there were none. For the Higher Examination for women, 234 candidates were examined, but of these 61 were native Christians and only four were Hindus. Again, among the 739 pupils attached to the various *bona fide* industrial schools of the Presidency in that year, 357 were native Christians, 75 were Vaisyas and Sudras, 17 were low castes, including Pariahs, and only five were Brahmans. The native Christians are a very poor community, and it does great credit to them that they so largely take to industrial education." *The Hindu* then refers to the progress of education among the native Christian girls and the absence of caste restrictions as giving them advantages which heretofore have secured social eminence to the Parsees, and it adds: "These two advantages slowly make themselves felt among our native Christian brethren, and it is probable they will soon be the Parsees of Southern India; they will furnish the most distinguished public servants, barristers, merchants, and citizens among the various classes of the native community." This same paper, in referring to the kindly work done by Christian missionaries for the Pariahs and the lower castes, the people whom the upper castes degrade and sink, says: "The Hindu religion recognizes no provision for their spiritual needs, as indeed the Hindu industrial system allots to them no particular industry. The material, as well as the spiritual, wellbeing of the Pariahs has been from time immemorial outside the solicitude of the Hindu legislators and philanthropists." This certainly is striking testimony from such a source, both to the excellence of Christianity and the defects of Hinduism.

WE are requested to state that the office of Bishop Taylor's African Fund and of *The African News* has been changed to 210 Eighth Avenue, New York City.

OUR readers will find on page 50 the annual "Tabular View" of the missions of the American Board. This table has usually been given in the January number, but was inadvertently omitted in our last issue.

"*Make us see Christianity.*" So said a native African at the jubilee services of the Lovedale Institution. "Do you know what my countrymen ask from you? They wish you Christians to make them see Christianity; see it in your lives."

It is cheering to find in the December number of *The Friend* of Honolulu a statement that there has never been a time when there was so much of present success and of future promise in the various home missions among the Chinese, Japanese, and especially among the Portuguese, at the Hawaiian Islands, as during the last year. There are now two fine church edifices for Portuguese, with capable pastors. There are at present nearly 20,000 Japanese at the islands, and active missionary work is carried on among them as well as among the Chinese. The Hawaiian Board, though finding the load heavy, is entering into this work with great energy and good hope of success.

A FRENCH missionary in China raises the question why it is that the Chinese, who care very little whether a man is a Confucianist, a Mussulman, a Buddhist, or a Taoist, should be so much aroused when their countrymen become Christians. The writer argues that it is not because of their religion, but because the Chinese see behind the apostles of Christ "Europe coming with its ideas and its civilization, which China does not want at any price, being satisfied, rightly or wrongly, with the civilization of its ancestors." Because of the belief that one cannot be a true Chinaman and yet a Christian the opposition against Christianity has been developed. The opposition therefore is political rather than religious. A foreign church is to the Chinese unpatriotic. Just so soon as a native church, governed by native ministers, shall appear before their eyes, they will cease to antagonize Christianity. If this statement is correct, the lesson for foreign missionary societies is clear.

A REMARKABLE and unique assembly was that held at Exeter Hall, London, on October 30, by the Gleaners' Union of the Church Missionary Society. The members of the Union, as we understand it, pledge themselves to act as collectors of funds in behalf of the Church Missionary Society, and there were not far from 3,000 of their number assembled at this time in Exeter Hall. The meetings were held during the day and evening, and were of intense interest, the afternoon session being for ladies, six of whom spoke. The tide of spiritual feeling rose high, and that it was not a mere feeling was evidenced by the fact that when the suggestion was presented that special contributions, outside of those designed for the Society, were needed to enable the British East Africa Company to remain in Uganda, the magnificent sum of \$40,000 was contributed on the spot. Such enthusiasm for missions is one of the blessed signs of the times.

THE latest intelligence from China gives good ground for the hope that the serious disturbances are over. It is still uncertain whether the Belgian Roman Catholic missionaries at Kinchow were killed, but the report of the massacring of some hundreds of native Chinese Christians is confirmed. We hear, as yet, of no serious disturbances in connection with any of the missions of the American Board.

MR. AND MRS. HARTWELL, on their recent return to China, were just one hour less than thirty-one days in passing from St. Paul to Foochow. From this time may be subtracted nine full days for stoppages at Vancouver, Japan, and Shanghai, making twenty-two days of traveling time. When Mr. Hartwell first went to China, thirty-nine years ago, the voyage to Hong Kong took 164 days, and the whole journey, from New York to Foochow, took seven months and six days.

OUR readers have followed with interest the reports of the services held in India during the past year by Rev. Dr. George F. Pentecost. In the month of September last he visited Poona, and we find in *The Free Church of Scotland Monthly* an interesting account of the series of meetings, which were fruitful in conversions and seem to have greatly impressed the educated Hindus. "The élite of the Brahmans of Poona," writes the Scotch missionary, "sat at his feet for a fortnight, and listened with serious attention to the Christian teaching on sin, sacrifice, the incarnation, the atonement, the resurrection, the forgiveness of sins, the new birth, life and immortality as brought to light in the gospel." As the series of meetings drew to a close, some Hindu gentlemen asked to be allowed an evening for speaking. The theatre was crammed, and the platform was occupied by European ladies and gentlemen and a number of Brahman gentlemen. No one knew what turn things might take. Hon. Rae Bahadur Ranadé, who is spoken of as perhaps the ablest Hindu in Western India, took his seat there. After Dr. Pentecost had spoken briefly and the hymn "I'm not ashamed to own my Lord" was sung, Mr. Ranadé arose and gave a remarkable address, thanking Dr. Pentecost for his addresses and for the conspicuous moderation and fairness which had characterized them. He spoke of how Mohammedanism had corrected the faulty conception of Hinduism as to the unity of God, and that Christianity had its corrective mission to Hindus in reference to the holiness and majesty of God, which the Hindu idea tends to minimize. He then paid glowing tribute to the character and teachings of Jesus Christ, and closed his long and eloquent speech by again thanking Dr. Pentecost, and assuring him that they would do as he asked them to, seriously ponder the truths he had brought before them. Another Brahman gentleman, who followed, said that he believed that many who had come to scoff remained to pray. After Dr. Pentecost had returned his thanks, the hymn "Christ receiveth sinful men" was sung. "So ended the wonderful series of meetings." It must be remembered that such words from Brahmans do not mean the exaltation of Christ to the position he claims, but only to rank among the world's great teachers. So far as the work of missions is concerned, the chief encouragement from such utterances arises from the fact that they tend to secure toleration for those who do become Christians.

TABULAR VIEW OF THE MISSIONS OF THE A. B. C. F. M. FOR THE YEAR 1890-91.

MISSIONS.	AMERICAN LABORERS.				NATIVE LABORERS.				PREACHING.				CHURCHES.		EDUCATION.								Native Contributions for all purposes.								
	When Begun.	Stations.	Ordained.	Other Men.	Wives.	Other Women.	Total.			Total American and Native.	Places for stated preaching.	Average Congregations.		Adherents.	No. of Churches.	Members.	Received on Confession.	Theological Schools.	Students.	College, High, and Boarding Schools.				Common Schools.	Pupils.	Total under Instruc- tion.					
							Medical Men not Ordained.	Other Men.	Other Women.			For Boys.	For Girls.							Pupils.											
East Central Africa	1883	8	18	4	1	28	1	16	40	74	131	159	76	4,709	1,651	6,060	58	1	18	1	69	2	144	33	1,471	714	36	\$1,466			
Zulu Mission	1885	3	18	7	1	26	1	10	10	20	53	53	6	602	207	345	32	1	1	1	1	1	1	212	212	30	7,772				
West Central Africa	1880	4	23	10	2	35	27	14	31	16	70	97	33	1,844	1,411	2,002	72	1	31	1	49	2	94	16	446	687	7,772	86,544			
European Turkey	1888	108	24	1	1	26	29	7	44	168	21	296	373	18,109	6,966	12,922	305	1	11	8	40	7	580	134	4,999	6,376	7,585	14,718			
Western Turkey	1819	49	10	1	1	12	14	28	27	107	7	129	187	10,140	6,985	15,600	383	1	7	6	159	5	216	97	3,478	4,376	7,585	14,718			
Central Turkey	1847	5	190	18	1	21	20	18	18	108	33	373	139	11,863	6,974	17,116	270	1	13	8	40	7	580	134	4,999	6,376	7,585	14,718			
Eastern Turkey	1856	5	190	18	1	21	20	18	18	108	33	373	139	11,863	6,974	17,116	270	1	13	8	40	7	580	134	4,999	6,376	7,585	14,718			
Malindi	1813	11	13	1	1	26	32	10	10	62	130	159	273	8,009	4,501	12,077	245	1	13	8	44	5	98	157	5,434	5,695	7,585	14,718			
Marathi	1823	12	27	1	1	29	32	13	13	268	46	461	273	8,009	4,501	12,077	245	1	13	8	44	5	98	157	5,434	5,695	7,585	14,718			
Ceylon	1816	7	21	3	1	25	3	12	22	273	320	359	219	3,483	2,616	6,165	57	1	8	3	367	6	134	134	2,880	2,880	5,394	5,394			
Hong Kong	1883	1	9	1	1	3	1	4	11	3	18	21	4	86	415	415	45	1	1	1	1	1	1	401	401	401	401	401	401		
Foochow	1847	3	24	9	1	22	9	13	32	9	51	78	92	543	503	860	45	1	10	3	43	3	74	24	383	435	749	749			
North China	1854	7	32	15	4	37	11	48	59	16	113	61	40	1,246	598	2,450	181	1	12	3	85	3	68	15	809	592	457	457			
Shansi	1882	1	7	1	1	3	1	1	1	1	28	28	4	30	30	44	10	1	1	1	1	1	1	90	90	90	90	90	90		
Japan	1889	10	210	25	1	25	34	88	26	102	48	204	169	7,713	28,000	71,102	1,040	3	127	6	1,049	8	187	6	337	2,845	30,777	30,777			
Yokohama	1859	3	51	6	1	9	1	30	24	59	57	108	93	6,000	3,000	10,000	335	3	55	3	55	4	63	57	8,445	2,651	591	591			
Manila	1878	3	51	6	1	9	1	30	24	59	57	108	93	6,000	3,000	10,000	335	3	55	3	55	4	63	57	8,445	2,651	591	591			
Western Mexico	1872	6	7	6	1	13	1	3	1	7	8	11	11	432	440	740	67	1	9	1	1	1	54	5	187	222	993	993			
Northern Mexico	1882	6	7	6	1	13	1	3	1	7	8	11	11	432	440	740	67	1	9	1	1	1	54	5	187	222	993	993			
Spain	1872	14	1	1	1	4	4	4	4	20	7	32	36	15	535	1,352	346	60	1	7	1	49	10	678	757	3,175	3,175	3,175	3,175		
Austria	1872	33	1	1	1	3	3	8	2	3	16	18	36	1,053	1,505	473	124	1	19	3	5	5	36	80	125	125	1,001	1,001	1,001	1,001	
Sandwich Islands	1872	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
Totals		97	1,136	181	22	8	276	161	536	204	583	1,479	412	2,648	31,286	127,374	410	3,854	80	347	62	3,684	54	2,923	980	37,750	46,403	\$15,450	\$15,450		

THE CALL FROM JAPAN.

Few more impressive calls for enlarged missionary effort have ever been made to the Christian Church than are those now coming from Japan. The appeal from the native churches connected with the mission of the American Board, endorsed by the mission and presented to the Annual Meeting recently held at Pittsfield, sets forth the need, the opportunity, and the importance of immediate action. The report of a Committee appointed to consider these papers, including such men as Dr. Noble, President Bartlett, Professor Fisher, and others, reported that "appeals more earnest, better justified by facts, and outlooks and demands more pathetic, if the full significance of them be taken in, do not often find their way to the hearts of men." "Were the money in hand, there is no question in the minds of your Committee that there ought to be an instant forward movement in Japan. The men and women required ought to be sent. The stations named ought to be established and occupied."

The call is for eleven new stations, with at least one new missionary family and one unmarried lady and two Japanese evangelists at each station. To meet the expenses of such enlargement the sum of at least \$30,000 would be required for the first year, including outfits and traveling expenses, and \$20,000 a year afterward for salaries alone. This enlargement cannot be undertaken without a corresponding increase of funds. Individuals and churches must make special gifts over and above their regular contributions, including the extra \$100,000 pledged for this year by the Committee of Fifteen, required for the work now in hand. The increase of funds proposed at Pittsfield is to meet the demands of the current work, inadequately supplied for some years past. Appropriations have been made so as largely to meet the demands of the several missions, not for enlargement such as is desired in Japan, Africa, and India, but for the current work.

In these circumstances we must look to the example of the Eliot Church in Newton, Mass., that made a special gift of \$5,000 two years ago to establish a new station at Tottori, Japan. On the plan proposed in the last appeals of the mission, smaller sums will suffice for the salaries of the missionaries required; say \$3,000 for the first year, including outfit and traveling expenses. But as missionaries cannot live safely for any length of time in Japanese houses, it is better to name not less than \$5,000 as the sum required to found a new station, and an expenditure of \$3,000 a year afterward.

We present the above statement to the thoughtful, prayerful consideration of men and women of means, and to churches, for an extra contribution, to improve an opportunity for enlarged Christian effort such as has rarely been presented to the Christian Church. The spiritual life of 40,000,000 of the human race is affected. Wisely also the native Christians urge us to put the ordinary efforts of fifty years into the next twenty-five, that Japan may be won for Christ.

Instances of large offerings for missionary objects at home and abroad, and especially for educational institutions, are not uncommon, but few such offerings can now be made in the hope of larger spiritual returns, and of grander import to the Kingdom of God, than for work at this crisis in Japan.

AN APPEAL FOR TUNG-CHO COLLEGE.

THE North China Mission was opened at Tientsin in 1860, and has steadily expanded until it now occupies seven strong stations in the very heart of the empire, the most of them in great cities like Peking, Tientsin, Pao-ting-fu, and Tung-cho, giving easy access to a population exceeding 30,000,000 souls, to whom it alone can bring the gospel message.

The educational work of this important mission from the beginning has kept even pace with the development of native churches and the expansion of the field, and is now thoroughly organized and well in hand. The Boys' Boarding School, opened in Tung-cho about seven years after the organization of the mission, developed slowly but naturally into the central High School of the mission, and has at length become the main source of supply for the Theological Seminary located also at Tung-cho, in which the native preachers of the mission are trained. During the last nine years two classes of young men, eighteen in all, have gone through the High School and the Theological School, and are now engaged in the work of the church. Three of these young men have already been ordained, and three others are recommended for ordination, as pastors and evangelists. These cultured and consecrated young men are living witnesses to their own people of what Christian education can accomplish, and help them to realize that Christianity is not a foreign exotic, but a tree that can strike deep root even in the soil of China. The growth of evangelistic work and of the opportunities for evangelistic work in all the field has created a demand for a large number of native preachers and for preachers thoroughly equipped, a demand which already far exceeds the supply. The proper development of the work of the whole mission is at this time in a peculiar degree dependent on the immediate and adequate supply of this demand.

In view of these facts the mission two years since unanimously voted to extend the course of study and otherwise enlarge this High School to the full rank of a College, and the Board, at its Annual Meeting in New York, voted unanimously that it "most heartily approves and endorses the plans of the mission for enlarged educational work at Tung-cho, and requests the Prudential Committee to take the necessary steps for carrying these plans into effect at the earliest possible moment." Under these instructions the Committee at an early day authorized the mission to purchase a suitable site for the College and made a grant for this purpose; but did not feel warranted in providing any further part of the funds required.

In view, however, of the need of immediate action, if we would not let slip a great opportunity in our mission work in China, and in view also of present favorable conditions, the Prudential Committee now makes an urgent appeal for special gifts additional to all regular contributions to the Board, including the \$100,000 extra planned for at Pittsfield, to provide Tung-cho College with the needed equipment for its great work. A conservative estimate of what is needed has been made by the missionaries in charge of the College, amounting to \$50,000, distributed as follows: \$5,000 for a suitable site outside of the city walls; \$20,000 for a central college building containing chapel, recitation-rooms,

and laboratories; \$15,000 for two halls to accommodate 200 students; and \$10,000 for missionaries' residences.

The College is already a vital agency in the work of the mission; its needs are an essential part of the needs of this great mission. The call for its due enlargement is practically a call for the evangelization of the 30,000,000 souls to whom it alone can furnish the needed Christian preachers and teachers for the generations to come.

SKETCH OF THE CESAREA STATION, WESTERN TURKEY.

BY REV. W. A. FARNSWORTH, D.D., OF CESAREA.

THE Cesarea station is in the central portion of Asia Minor, and covers a territory of more than 45,000 square miles. The city itself, which gives the station its name, is one of the oldest cities in the world. In Young's Concordance, under the word Armenia, we read: "B.C. 1827, accession of Aram, who carries his arms into Asia Minor and founds Mazaca, that is, Cesarea Cappadocia." When our Saviour was a young man living in Nazareth (about A.D. 15) Tiberius Cæsar made Cappadocia a Roman province, and the name of the city was changed to Cesarea. The ancient names of the countries covered wholly or in part by the station were Cappadocia, Lycaonia, Pontus, and Galatia. A late Greek historian claims, on the authority of Gregory of Nyssa, about A.D. 350, that Christianity was brought to this place by the soldier who pierced our Saviour's side. Converted by the wonderful sights at the crucifixion, he resigned his position in the Roman army, returned to his home in Cesarea, preached Christ and him crucified with great success, was ordained by Peter as the first bishop of Cappadocia, and died the death of a martyr. We know that Paul introduced Christianity into Lycaonia and Galatia.

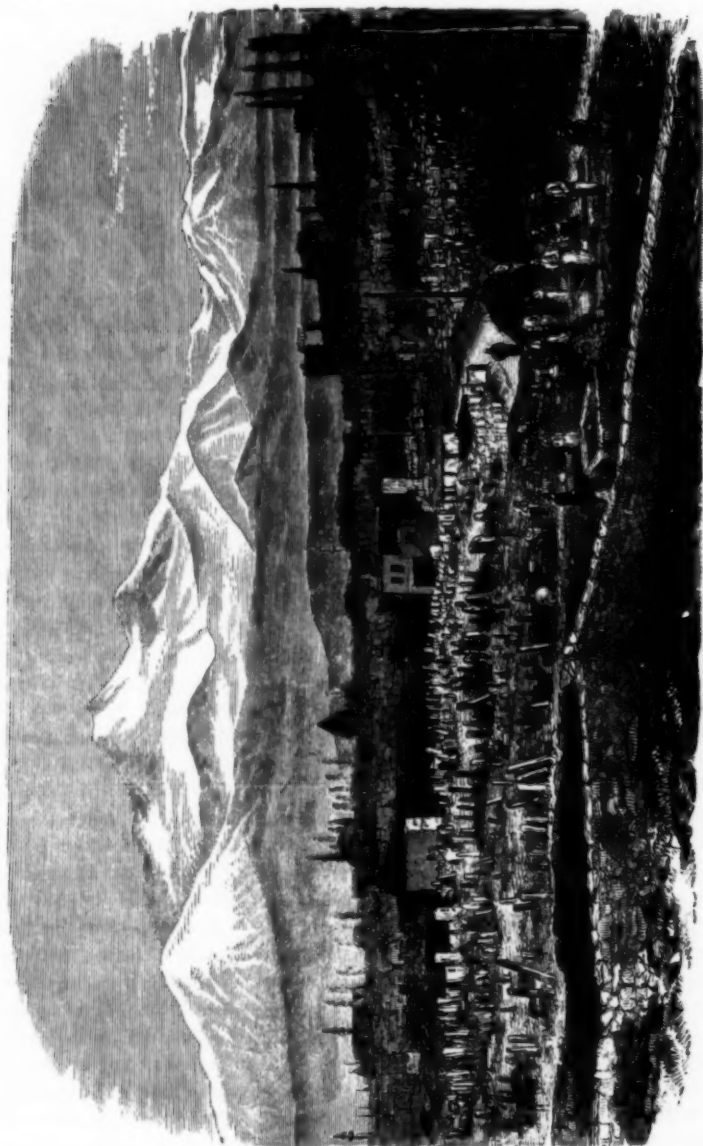
In or near Cesarea lived St. Basil and several other celebrated Greek fathers, and about A.D. 490 Andreas of Cesarea wrote "the first entire and connected commentary on the Apocalypse."¹

The population of the district connected with the station may be roughly estimated at 2,300,000. Of these, 2,000,000 are Mohammedans and 300,000 nominal Christians, about equally divided between the two churches, Greek and Armenian. The first efforts at reviving the spiritual life of these churches date from 1823, when an agent of the British and Foreign Bible Society brought here the Word of God in the language of the people. Not the friends but the enemies of Protestant Christianity sent the first preachers to Cesarea. In 1839 two teachers were banished from Constantinople to a monastery near this city. They brought with them their principles and their tongues. After about a year they returned to Constantinople, but good seed had fallen on good ground. Again in 1845 another man, a priest, was banished to the same monastery. He preached with such success that the bishop of Cesarea wrote to his superior in Constantinople: "If you do not call this man back, we here shall all become Protestants."

In 1849 a Protestant preacher was sent from Aintab for a short visit, and the next year the Rev. Mr. Johnston, of Smyrna, spent a few days here, and both

¹ Alford's Revelation, § 68.

gave encouraging reports. In 1852 one of the men who were banished to Cesarea thirteen years before revisited the place, and from that time it was



A SECTION OF CESAREA, WITH MOUNT ARGEUS.

occupied as an out-station till the arrival of Messrs. J. N. Ball and W. A. Farnsworth, June 16, 1854, when it became a regular station. A little band of about

twenty, old and young, welcomed the missionaries with tears of joy. Two weeks later (July 2) the first Protestant evangelical church was formed. From the first it has enjoyed steady growth. It now numbers more than 650 members, but nearly two thirds of these reside in out-stations where churches have not yet been formed.

In 1865 one of the original members of the church was ordained as its pastor, and three years later the church assumed his entire support. Other churches have been formed as follows: at Yozgat, in 1858; at Moonjoosoon, in 1869; at Soon-goorloo, in 1870; at Injirli, in 1875, and at Istanoze about the same time. Five of these churches have pastors, all natives of the Cesarea district. In 1890 there were received to these churches 104, making the membership 1,083. There are within the station 33 preaching places, with an aggregate attendance of more than 4,000. In 1890 the people raised for the preaching of the gospel more than \$2,000, or \$2 for each church member. The work of education reports 40 common schools, with 1,800 pupils; 3 high schools for boys, with 91 pupils; 1 girls' boarding school, with 69 boarding and 20 day scholars; and 2 kindergartens, with some 80 pupils. For about three years (1858-61) Yozgat and vicinity was a separate station, occupied by Messrs. Ball and Jewett. The missionaries and assistant missionaries at Cesarea have been, in all, 23; namely, Rev. and Mrs. J. N. Ball, 1854-58; Rev. and Mrs. J. Y. Leonard, 1857-60; Rev. W. H. Giles, 1864-67, and Mrs. Giles, 1864-76; Rev. and Mrs. Lyman Bartlett, 1867-84; Miss A. M. Griswold (Mrs. Dwight), 1869-73; Rev. and Mrs. J. O. Barrows, 1869-75; Rev. and Mrs. Daniel Stover, 1876-80. Miss M. E. Brewer came to Cesarea in 1888, but was almost immediately transferred to Sivas. Of the nine now occupying the station, Mr. and Mrs. W. A. Farnsworth arrived in 1854; Miss S. A. Closson in 1867; Mr. and Mrs. J. L. Fowle in 1878; Miss F. E. Burrage in 1880; Dr. and Mrs. W. S. Dodd in 1886; and Miss J. Zimmer in 1890.

The growth of the station may be seen by looking at a few statistics. In 1856 the native laborers were 5; in 1860, 23; in 1870, 74. Adherents were reported in 1856, 162; in 1870, 1,032; in 1890, 4,558. Pupils were, in 1856, 76; in 1870, 429; and in 1890, 2,089. Church members were, for the same dates, 22, 195, and 1,083 respectively. The amount raised by the people was for the first date less than \$100; in 1870, \$880; and in 1890, \$4,440.

Our fellow-workers, whether Armenian or Greek, have, with rare exceptions, been true helpers in the Lord's work, and for the last eight years they have coöperated with the missionaries on terms of perfect equality in all matters pertaining to the evangelistic work and to common-school education.

The health record of the station is worthy of note. No missionary or assistant missionary has died at the station, and only one when connected with the station.

Touring has from the first been regarded as an important part of the work of the missionaries. This enables us to keep in touch with our fellow-laborers and with the congregations throughout the field. The itinerary of the senior missionary shows travel with horses amounting to something more than 59,000 miles. Since 1863, by the generosity of friends known and unknown, first in Rockford,

Ill., and then in other places, we have been furnished with wagons, which have aided much both in the ease and the efficiency of this branch of work.

When, in 1854, the missionaries went to Cesarea, they did so at some risk and against the protest of a British consul. That official, who was their natural political protector, said: "They have no right to go at such a time as this;" and added: "If they do go, and the Turks cut their heads off, I will not interfere." But they felt that the Lord was saying, "Go forward!" and they did so, trusting in Him; and it proved to be just the very best time to occupy the post, for they were regarded as English, and the English were then helping the Turks in their war with Russia. The Lord protected them from dangers seen and unseen. On two occasions bullets were fired through the iron-lined window-blinds of their house, one of them passing just over the heads of our good father Dr. Dwight and of the missionary who was conversing with him. The danger from robbers has often, indeed generally, been great, but all have been kept from personal violence, and on only two occasions have any of the missionaries been robbed, and both of these when beyond the boundary of the station. Once Miss Closson knew herself to be in the greatest danger, but a fine white donkey carried her bravely through the band of Koordish freebooters.

The Girls' Boarding School of the station is located at Talas, a large town some five miles southeast of Cesarea. This school, begun in 1873, has since that time grown greatly, having graduated forty-four young ladies, whose record of Christian work is most excellent. The school occupied its present commodious quarters in September, 1889.

Here would we set up our "Ebenezer, saying, Hitherto hath the Lord helped us."

THE TRAINING SCHOOL FOR GIRLS AT SAN SEBASTIAN, SPAIN.

BY REV. WILLIAM H. GULICK.

We have long felt that the brighter girls of the school should be given the opportunity of securing a government diploma or degree. The possession of such a degree would accredit them in the Protestant schools in which they might become teachers, and would accredit the schools under their direction in the eyes of the Roman Catholic community, from which the children in our common schools are largely drawn.

It would have been natural that, for the purpose of securing the degree, we should have matriculated our students in one of the Government Normal Schools for Girls. This, however, was found to be impracticable on account of the rigorous demands on the pupils in these Normal Schools in respect to Roman Catholic doctrine. That difficulty, however, does not exist, or by friendly influence has been removed, respecting our girls, in the Government Institute, or High School, in San Sebastian.

But girls in Spain who aspire to government diplomas or to literary degrees rarely study in the Institutes, which confer on graduates, from their course of five years of study, the degree of Bachelor of Arts, but they matriculate in the

Normal Schools for Girls, in which the studies are much easier and the requirements less rigorous.

In view of these circumstances fourteen girls of the American Board's school were duly matriculated, after official examination, under the law that permits such affiliation of pupils who study at home or in private schools, but in harmony with the curriculum of the Institute, going up yearly to be examined by the government board of examiners.

Both teachers and pupils felt anxious respecting the first public examination after one year of study, which was to take place in the summer; but the result has greatly animated all. The report of the examination was printed the following day in one of the local Spanish papers. I take from it the official figures. There were forty-one separate examinations of the fourteen pupils in the various studies of the year. In the official classification twenty-three of these were placed in the highest rank of excellence; ten were found in the next lower rank, four in the next, and four in the lowest. This is a much larger proportion in the first and second ranks than is generally found among the lads and young men in the Institutes — and *our* students are girls, and Protestant girls at that, and have been largely taught by foreign Protestant ladies!

The presence of these girls at the public government examinations of the Provincial Institute has attracted much attention, and their high marks have won the admiring comments of press and people. The "devout" sister of one of the professors of the examining board expostulated with him for giving the girls such high marks, and when he replied that he could not help himself since they passed such excellent examinations, the good woman could only mourn that "such honors should fall to such perverse people," and exclaimed: "It does seem that the evil one himself helps them!" We know that it was the result of God's blessing on faithful work of both teachers and pupils, and we rejoice that they so greatly accredit Protestantism in that Roman Catholic community; and Miss Barbour and Miss Webb, who are holding the fort there so bravely and so successfully, are greatly to be congratulated at this time of rejoicing.

One of the immediate results of the notable success under the government examinations was the official invitation to take part in an "Exhibition of Arts and Sciences" during the month of August. We were assigned one of the best places in the rooms of the Exposition. Our exhibit consisted of six cabinets; two of which were filled with samples of the girls' needlework, the rest containing the natural history collections, with the microscopes and other appliances, showing something of our facilities for work and the methods employed. Over these cabinets was placed, in large letters, the sign: "*Instalación del Colegio Evangélico Norte Americano.*" It is not a little significant that in a public and popular exhibition the managers should have permitted the full and true title of the school — with the *Evangélico* and all — to be so conspicuously displayed.

At that season there are some 15,000 summer visitors in San Sebastian, which is the most popular watering-place in Spain, and the habitual summer residence of the queen-regent; and the Exposition was one of the attractions of the season, and was visited by thousands of persons. The very fact of the Exposi-

tion being of comparatively small dimensions brought our exhibit into greater relative prominence than would otherwise have been the case, and it attracted much favorable attention. Priests as well as laymen carefully and enthusiastically inspected the minerals, and the lava and coral specimens, and rare shells from the Pacific; and lingered long over the beautiful botanical specimens of the province, that had been gathered and scientifically arranged in our attractive herbarium by the pupils in botany, under Miss Barbour's instruction, and also admired the needlework of the girls. Two Madrid papers published articles describing the Exposition, in which flattering mention was made of our exhibit. One of the San Sebastian papers expressed itself in the following manner. The original is somewhat condensed in the translation:—

"The exhibit of the North American College is truly one of the best, and is one that most attracts visitors to the Exposition. In elegant cabinets are displayed beautiful and very rich collections of specimens in zoölogy, mineralogy, botany, apparatus for teaching, and needlework. Scientific men will find much to study there. The minerals and the marbles of the province have, by their side, specimens from foreign countries, with which to compare them. The same thing is seen in the department of zoölogy, in which there are rare and truly notable collections. In botany there are many and very good specimens. The apparatus for teaching is excellent; among other things is seen a handsome microscope. And as regards needlework one must admire the beautiful and carefully wrought articles. In short the North American College makes a rich educational display which honors it, and at the same time honors the Exposition and the province."

The pleasant and notable sequel to it all is the award by the directors of the Exposition of a "first prize," in the form of an elegantly lithographed diploma, for the "excellent exhibition of apparatus for teaching, and for samples of needlework."

We know, of course, that there is some exaggeration in these enthusiastic phrases of the press; but they are especially significant as being, together with many other similar expressions during the last few months, a frank and cordial recognition of the Protestant school at San Sebastian as a useful factor among the educational forces of the land. We welcome this attitude toward this school as marking a new epoch in the history of evangelical work in Spain. We are convinced that on these lines of work will be secured the recognition of the thinking and influential classes of the surrounding Roman Catholic community, and access to them will be gained as by no other methods of evangelistic work whatever.

Would that we had a building and apparatus and a teaching force somewhat after the model and on the scale of a good school of the kind in America! We could unhesitatingly invite the closest inspection by all friends of education in Spain of such an edifice thus appointed, and we believe that a profound impression would be made by it, and that with such aid there would speedily open before us a boundless field of opportunity for influencing in the most helpful and useful way the women of Spain, and, through the women, the whole country. What more appropriate and gracious courtesy, in these Hispano-Columbian times, than the gift of a fully equipped school of this kind, could the women of America show to their sisters in Spain?

THE INDIAN GOVERNMENT AND THE OPIUM TRAFFIC.

It was with great rejoicings that the Christian world received the tidings, less than a year since, that the British Parliament had adopted a resolution declaring that "the system by which the Indian opium revenue is raised is morally indefensible," and calling for a check to be put upon the manufacture and sale of the drug. It was clearly foreseen at the time that the making of such a declaration was quite a different matter from enforcing the principle. It was a question whether with a full House such a resolution could have been passed, and it is quite certain that there is both in England and India a widespread sentiment such as found expression in *The London Times*, which said, in commenting upon the matter, that the "House of Commons was simply having one of its too familiar spasms of cheap Puritanism." The plea of necessity seems to have utterly blinded the eyes of many leading and otherwise reputable men to the gigantic evil that the government is fostering.

The gross annual revenue derived by the Indian government from opium has been not far from \$32,000,000. The cultivation of the poppy is permitted only under government license, the condition of granting the licenses being that the total product shall be sold to the government at a certain fixed rate. The whole crop is manufactured and packed at government factories, and is sold by the government at public auction to merchants. It has been claimed in behalf of the British government that it is using its efforts to restrict the opium traffic within the smallest possible limits, and yet the recent "Financial Statement" of the Revenue Official of the Indian government shows that the consumption of opium has risen in every province of India except one. This official report makes it clear that the object of the officers is to secure the utmost possible revenue from the traffic, without any thought of limiting it.

A trenchant article in *Regions Beyond* for November exposes remorselessly the guilt of the Indian government in the matter of the sale of opium. The magazine contains a facsimile of the form of license for the sale of opium, issued in the Bombay Presidency, in which it is stipulated that the holder of the license shall sell not less than a certain amount of duty-paid opium during a designated period. If he sells less than that quantity, he shall pay to the government "a penalty at the rate of five rupees per pound on the quantity of opium required to make up the stated minimum." In one case cited the amount left blank in the form was filled up by 12,492 pounds, or about five and a half tons. It is clear that such a heavy penalty imposed for failure to sell must act as a strong incentive to the dealer to push his trade and dispose of as much as possible. Another clause stipulates that if the collector requires the licensee to open new shops he shall open the same "immediately on receipt of the collector's order." In the face of such a form of license as this it is preposterous for the government to claim that it is using its efforts to "restrict the opium traffic within the smallest possible limits."

As to the effect of the raising and sale of opium in India, there is impressive testimony in the recent protest made by the government of the Bombay Presidency in response to a suggestion of the Indian Board of Revenue that the

cultivation of the poppy should be introduced within that Presidency. The governor replied to the proposition as follows : "The government considers that there are very strong objections to the introduction of an industry so demoralizing in its tendency as opium cultivation and manufacture into a province where it is at present unknown and, so far as His Excellency in Council is aware, not asked for by the people. If opium cultivation were allowed in Scinde, it could not, with consistency, be prohibited in the rest of the Presidency. It has already been tried in Gujerat, and *the result was widespread corruption and demoralization. On the ground of public morality, therefore, His Excellency, the Governor in Council, would strongly deprecate the granting of permission to cultivate the poppy in Scinde, or any other part of the Presidency.*" Such, on the best of testimony, is the fact in the Bombay Presidency, and if so there, surely the cultivation of the poppy cannot but be deleterious in other parts of India. Was not the British Parliament most emphatically right in declaring this traffic morally indefensible ?

What is to be done about the matter ? The evil will not be overthrown in a day. But let the fact be kept constantly before the people of Great Britain and of all other lands that there is a wrong here which must be righted. Let it be clearly shown that, according to inexorable laws, no nation can profit by the physical and moral degradation of its people. Let there be continued agitation upon the subject till public conscience is awakened, and no plea for revenue will stand in the way of reform. It took years and years to awaken the conscience of Great Britain and of the United States to the wickedness of slavery, but abolition came at last and suddenly. And so will government complicity in the manufacture and sale of opium come to an end. May the Lord hasten the day !

GOLD OR SOULS — WHICH ?

BY MRS. SARAH E. HOLBROOK, MAPUMULO, NATAL, SOUTH AFRICA.

GOLD ! Gold ! Gold ! This is the never-failing topic which greets the eye of the reader of South African newspapers.

Now it is the new countries which are being opened up by the enterprise of the British South Africa Company, led by the masterful mind of Mr. Rhodes. Nothing deters. Obstacles seemingly insurmountable are overcome. Millions of gold poured all in before a dollar of result is realized. Thousands of eager men bent upon making a fortune, but all more likely to rest in unknown graves in the wilderness. All for gold !

These men are ready to run any and every risk, even to being massacred by the warlike Matabele, who are just now preparing for the conflict ; they are ready to die by fever or, harassed in its grasp, to lead a miserable existence ; they look with steadfast gaze on the long and wearisome journey, fraught with danger ; they are ready to quit home and friends and live any and every how, for gold !

But why this pressing haste ? Will not the treasure wait ? Of course it *may*. It *has* waited ever since the famous Queen of Sheba, for aught we know, found

her untold wealth from its hidden store, and the ships of Hiram returned laden with their costly burden. For ages these fields of gold have waited untouched — waited for the enterprise of the nineteenth century to reopen their long-concealed treasures.

What does all this stir mean to the Christian world? Must the Master blush with shame for his Church when he sees all this frantic rush for gold, and when in Mashonaland, among the Matabele in Gaza Country and the vast regions beyond, are priceless treasures untouched, unsought, save by here and there a seeker? Souls, souls above price, everywhere unsaved, left, alas! not to stay pure and undefiled like the gold till the time shall come when the Church shall awake to its privilege and duty, but souls that are dying, that have been going down into an unknown future for generations on generations — a steady, solemn, and awful procession.

The march of civilization is opening up the dark depths of Africa. The cry of gold has brought thousands where before the cry of perishing millions was all but unheeded. How long is the Church to sleep, or, half-awakening from its stupor, to send out a handful of missionaries, where hundreds, yes, thousands, are needed? The thoughtful mind is puzzled at the contradiction.

America and England, as it were, full of Christians, knowing the awful condition of their dark brothers, are sending the most meagre succors; but at the cry of gold the people of the world, and often the people professed of Christ as well, will leave friends, risk health, property, comfort, and even life, for a bare chance of grasping the glittering prize. Is it true that souls are of more value than gold? Can it be possible that Christians believe what they proclaim? If they do, should we not see millions of dollars where we now see thousands, and hosts of eager workers where we now see a weak handful, ready to do or die in winning these lost multitudes to Christ?

No wonder that skeptics sneer at our professions when they see the world a hundred times more anxious for perishable gold than the Christian Church claims to be in winning lost souls. Africa has been baptized with martyrs' blood, but a whole army of followers need to take up their standard, "The world for Christ!" and win Africa for God. The pierced hand of the Master beckons his Church to the conflict. Will it turn from this tender call and leave these newly opened countries for the capitalist, the trader, and the gold-digger? Let the answer be No! And let that answer come in men and supplies so that the perishing ones may be reached and saved.

Letters from the Missions.

Western Turkey Mission.

ISLAND OF CRETE.

MR. BROOKS, of Constantinople, in a letter referring to the happy circumstances connected with the dedication of the Greek church at Manisa, some account of which was given in the last number of the

Missionary Herald, also reports a short stay on the island of Crete:—

"From Smyrna I went on to Crete to visit and help, if possible, all friends there, but specially two families from our own little flock in Constantinople. These families have for five years been laboring

in Crete, in the employ of the British and Foreign Bible Society. The three booksellers came in from their work and spent the nine days with me in Canea. We had conferences every evening, and how many questions those Bible students did ask! The day always closed with prayer. Twice I preached to them, and once to an English congregation at Suda Bay. I baptized two of their children, welcomed five of the brethren to the Lord's table, besides having a communion service in an English house. The growth our friends had made away from all ordinary religious privileges, shut up to communion with God through prayer and Bible study, and to work for Christ amid many persecutions, was most marked and was a cause for deep gratitude. They greatly need and earnestly plead for some one to be sent to them to instruct them and their children."

AMONG GREEK VILLAGES.

Mr. Crawford, of Brousa, sends an account of work done by himself and associates among certain Greek villages, some of which had never before been visited by missionaries:—

"Going out from Bandurma, at the head of the bay and near the east end of the old Cyzicus canal (now filled up), we crossed over the isthmus and made a circuit of the old peninsula. It is now called Kapou Dag (Door Mountain). Some of the scenery is wonderfully beautiful, rough, wild, and romantic. The fourteen Greek villages are beautifully situated in deep, inlying bays, each having a harbor of its own, and a stretch of land back from the sandy beach, filled with olive groves or vineyards of most delicious grapes. We met an interesting class of people, for there are about 200,000 inhabitants on this peninsula. Ignorant of, and shut away from, the world in some ways, they get some ideas of things outside of themselves, for each village has from ten to two hundred sailors and fishermen who are off on the Black Sea, or down on the *Ægean*, or carrying vegetables into Constantinople all the summer and fall. Those left at home

raise squashes and onions, not only for Constantinople but for England too, and they were 'spoiling the vineyards' while we were there, old, old women and little children being all impressed into the service of the vintage and 'the treading of the winepress,' for besides the enormous quantity of wine consumed in the villages they yearly export a larger quantity to Constantinople and elsewhere. The village priest or priests have as much interest in this as the others, and in a number of cases are themselves proprietors of winepresses and raki-stills. But they 'do it ignorantly,' and the thought of its injury and its sinfulness is quite as far from them as it was from our good New England fathers a century ago.

"We were glad to find schools in nearly every village—schools for boys, and in some cases for girls, though this latter is a movement somewhat slow in its coming. There is at least one church, sometimes four or five, in each village, but the priests are usually uneducated. They had been farmers or grocers until they arrived at forty or forty-five years of age, and then became priests. We met one such, who had some education, a nice, clean man, who was teacher as well as priest. He had seemed to feel that he was God's servant, and when he became priest he had given up drinking and was devoting himself to the good of his people."

THE PEOPLE AND THEIR NEEDS.

"The people as a rule were cordial to us, and we found stopping-places and entertainment sometimes at a priest's house, sometimes at a café—one night at a rich man's house and the next with the poor. These people need the pure gospel and they need instruction in practical righteousness. They need to have their faith in the love and providence of the unseen God strengthened, and to be assured of his continual presence with them. They are hungry for something, and their hunger remains unsatisfied, and, saddest of all, there seems no one to tell them the good news. They have

in many cases been taught that it is wrong for them to read the Bible and find out for themselves. We know we have just what they need, but we do long for the touch of God's Holy Spirit to make them teachable and receptive, and to make us wise and gentle in giving. Some hearts did seem open, and it was almost pathetic, after we had said what would seem to us but simple and quite commonplace, to overhear the remark: 'These men are angels who bring us such tidings.'

"We had the magic-lantern with us, a present from eleven Sabbath-schools in Essex County, Mass. It is about the only way we can attract a crowd of people and hold them interested for two hours. To most of them it was an unheard-of thing, and they looked upon it as one of the wonders of the world. The pictures of various countries and quite a number of Turkish views interest and instruct them, but when they see the Bible scenes, and especially of the life and death of our Lord, then they begin to believe that we are not *atheists* and *infidels*, even if we do not observe the 259 days of fasting each year. They ask questions about the pictures and listen to all we say, so that we have the opportunity of bringing deep truths home to them."

IN PRISON.

"When we arrived at Erdek we found that the bishop had persuaded the kaimakam (governor) of that region to hinder us as much as possible. The kaimakam sent for us soon after our arrival at Erdek, examined our books, papers, magic-lantern, etc., and said he should have to hold them until he could get word from Brousa as to whether we were safe and responsible persons or not. As he promised to have such a reply from Brousa by the next morning we made no objection. The result was that instead of our getting away on Friday noon, as we expected, we were 'shut up' from Friday afternoon until the next Tuesday at noon. No reasons were given, no accusations made, no questions asked as to whether any one in town could vouch for our character, nor

were we allowed to send word to any of our friends. We did, however, find an opportunity of sending word to Bandurma on Sunday, which friends there received on Monday. They immediately telegraphed to Brousa, and our friends in Brousa telegraphed to our Legation in Constantinople. Prompt action was taken there, and word sent which secured our release after our *four* days' confinement. You have already heard of the legal phase of this matter, and know that our Legation is making a serious complaint of such infringements of treaty rights.

"Turkish prisons are regular pens, in which a lot of poor, filthy, unwashed fellows are huddled together in one room—some for debt, some for crime, and some awaiting trial. They depend upon their friends from outside to bring them their food, though in certain cases, if a prisoner is from a distance and has no friends and no money to buy food, a *portion of bread* is given him by the authorities. We were more fortunate than these poor fellows in that we were not thrown into the common prison, but confined in the centurion's room. This we had to ourselves at night, and in the daytime we listened to his trial of petty cases, some of which were extremely amusing, while others were very pathetic. The servants and guards were very kind to us, bringing us grapes and looking out for our comfort and telling us of their troubles and accidents and escapes. A boy from the restaurant was allowed to bring us whatever food we wanted, at our own expense, and so generously did he cater for us that we usually had quite a plateful to send in to those more unfortunate than ourselves.

"Still we were prisoners, and every request we made to have matters hurried up or to be allowed to telegraph was met by the *polite* reply: 'We are expecting every moment the word from Brousa which will set you free.' When we were at last set free, before leaving the place, we called to say good-by to the kaimakam, told him what our plans were, where we were going, etc., and that, 'God willing,' we should return to Erdek after six

months and make another visit. To all of which he pleasantly assented, and after ordering coffee and drinking it with us, he allowed us to go, wishing us a pleasant journey, etc.

"We have a strong feeling that in some way real results to our work will come from this seeming hindrance. God grant that it may be so!"

AT ADRAMYTTIUM.

"We found almost nothing to remind us of the old city and its shipping interests in the days of Paul, but we did find a little circle of brethren. It was to meet them that we had made the long journey. Six or seven years ago a bookseller, K. Klonaris, had been there, sold books and given tracts and talked with the men. Last year one of them went to Smyrna on business, and dropped into one of the Greek services. One of the Bible Society booksellers, Mr. Hatchadom, spent a few weeks in that region during the winter. He became very helpful to these few brethren who were studying the Scriptures and seeking for the light. When he came to Brousa he gave us their names, and we have sought the first opportunity to visit them. How they did welcome us! and it was beautiful to see the simplicity of their belief. They were simply reading the Bible and trying to shape their lives according to its teachings. They have not withdrawn from the Old Church, and yet, because they have given up tobacco and drinking and are known to be studying the Bible, they have suffered some petty persecutions. They are industrious, thrifty men, in good business — men of character, who will have an influence over others."

Other Greek villages were visited, and Mr. Crawford says that never before was he so impressed with the need the people have for the pure gospel, and with the hope that God is to open their hearts to receive it.

Eastern Turkey Mission.

TWENTY-FIVE YEARS AT MALATIA.

MR. BARTON, of Harpoot, reports the recent celebration of the twenty-fifth anni-

versary of the ordination of the first and present pastor of the church at the prominent out-station of Malatia. It is a cheering story. Mr. Barton writes: —

"Malatia is one of the large cities of this interior country, containing 5,000 houses, of which 3,500 are Moslem and the rest Armenian. The city is peculiar in that it is not surrounded by a large Armenian village constituency, as most of the cities of this country are. Old Malatia, which was once a walled city, and 600 years B.C. was the seat of a Hittite king, is only one hour away; but it is now a mere village, with a small Protestant congregation.

"Work was begun in Malatia before it commenced in Harpoot, by missionaries from Aintab and Arabkir; it has had substantial progress from the first. The present pastor, Mardiros Giragosian, went there from Arabkir in 1862, and was ordained in 1866. Previous to that time there had been various preachers. The church was organized in 1863, with only five members, one of whom is now the successful and popular pastor of the Second Church of Harpoot. In those early days there was much persecution of all Protestants there; their children were beaten in the streets, Protestants were stoned, their place of worship and houses were cursed, and even their dead refused a place of burial. But it is impossible to relate even a small part of the interesting details of the early history of this church.

"In the twenty-five years since the present pastor was ordained, he has assisted in ordaining 16 persons, baptized 272, and admitted nearly 200 persons to church membership, 27 of whom were received during the past year. The average Sabbath congregation is about 300, and there are 470 registered Protestants. For several years the church has carried on a mission work in another part of the city. The days of persecution have passed, and now the Protestant congregation is the most influential non-Moslem body in the city. The church has been most liberal in paying for the support of its own institutions. According to a care-

fully prepared report, read by the pastor at these exercises, it appears that, during the past twenty-five years, the church has given for evangelical purposes £ T. 2,473, or \$10,882. This sum total is equal to the wages of a common laborer for 54,660 days, he boarding himself, which is over 2,000 days' work for each year.

"The church has now a neat place of worship, which the congregation has outgrown. They desire to enlarge. They own also a parsonage and a high-school building for boys, with two lower grade apartments. The girls' school, which is taught by a college graduate, is in a separate building. There are from 200 to 300 scholars in all departments. They have purchased a lot joining the present chapel, upon which they hope to be able some time to erect a good girls' school building. A chapel and school building are also necessary for the mission in the western part of the city. The best success of the work demands this advance, but the brethren do not feel able to pay for it at present, and the Board cannot assume much of the cost. In all of these twenty-five years of the history of this pastorate, the Board has paid less than one third of the cost of the work in Malatia. It is a live, working, energetic church, which is exerting a powerful influence upon the city."

Madura Mission.

A HINDU OFFICIAL.—LETTER FROM MISS BELL.

THE following letter from Miss Caroline S. Bell reached us only a few days before the telegraphic announcement of her death was received. It was written from Battalagundu, October 16, and indicates something of the extent and excellent quality of the work which Miss Bell was doing when summoned from earth. It also gives a revelation of the ideas of a Hindu official concerning Christianity. Miss Bell wrote:—

"You will be interested in a conversation I had not long since with a Hindu government official. He said to me: 'I hear that Christianity is becoming rotten in America. I was reading in a paper

printed in Philadelphia, called *Truth-seeker*, that Christianity was weakening and that many now believe that Jesus Christ was insane.'

"I told him I had read no such report, but as I had just been reading about the Christian Endeavor Convention in Minneapolis, attended by 10,000 delegates from all over the United States, I told him about that, and in conclusion said that the signs of the times seemed to me to tend in the other direction. Then I told him that there were non-Christians, atheists, iconoclasts, and infidels in America. He replied: 'Why do you not stay at home, and try to convert your own heathen?' That would please those who do not believe in foreign missions, thought I. But I said: 'There are many who prefer to work at home, so the rest of us have come to tell you and your people about this religion which will lift up every one who will accept it. I cannot force my religion on you, and I don't want to do that. Christianity is a thing that a person must take for himself, for no one can compel another to be a Christian. It is a matter of personal choice. If you do choose it, you gain a great deal; but if not, you cannot know what joy and peace and real gain you lose.' 'Oh!' said he, 'there is Ingersoll, who is a very great man, and he proves everything he says; and then there is Colonel Olcott too, who proves what he says.' 'Yes,' I said; 'they are great in their way. I cannot say that they prove their statements, but I am sure of one thing, and that is that they will one day realize their mistakes.'

"The officer then said: 'You say that there are many persons who live in America that do not believe in Christ. Do they never marry?' 'Yes; they marry.' 'Well,' said he, 'does the Christian minister perform the ceremony?' He was greatly surprised when I told him that all respectable people were married by a minister of the gospel, and often in the church, even though the contracting parties were not church members. He thought this very strange and inconsistent and hard to understand.

"My schools have just been examined, and I am happy to say that in my two schools, having twenty-three pupils in the boarding school and fifteen in the caste day-school, all but six have passed the examination. The vacation is over, and the work has commenced for another year. Five of my older girls go to Madura to pursue their studies in higher classes, and all save one are church members. But I hope to hear soon that this one has also accepted Christ as her Saviour. Five new girls have come to fill the places of those gone out, and besides these five there came a heathen mother bringing her only daughter, a bright little maid of eight years. I asked if she were not afraid that her daughter would become a Christian. She answered: 'If you will make her a good, earnest Christian, I too will be a Christian.' She is of a high caste, and her village is about sixteen miles away; but I feel very much encouraged, and hope for good results in that village through this little girl's influence, when she goes home.

"Next Sabbath will be the usual time for the communion service in our little church, and seven of my girls have asked to unite with the church then. The pastor will examine them and we will then see if they are really ready.

"Mother Chandler's death cast a shadow over many hearts who loved her dearly here in India. But those of us who realize the suffering she endured can look upon her death as a release into happiness."

MEDICAL WORK.

Dr. Van Allen, of Madura, reports that notwithstanding Dr. Root's absence, and the consequent decrease of the number of women receiving medical treatment, yet the number in the general department has so increased that the total number treated equals that of the preceding year. Dr. Van Allen says:—

"I take great pride and pleasure in my growing work. As a missionary doctor said when home on a furlough and speaking to a medical student: 'My dear fellow, work at home is mere nibbling at prac-

tice compared to what you get abroad.' Of course my aims are higher than simply getting practice and getting observation in disease, as is true in the case of every medical missionary. But I cannot help taking pleasure in the material prosperity of my work. It is a pleasure, too, to feel that European medicine and European medical advice have the confidence of the people. Although we have had no conversions as the direct result of our religious work in the dispensary, I feel that our daily preaching—and not only that but catechising and real drilling into the minds of the patients the main facts and principal ideas of the Christian religion—must make, and is making, a real impression on the minds of those who come to our dispensary. And though none have been out-and-out converted, there are many I know who are turning over seriously in their minds what they have heard at our preaching."

Foochow Mission.

ENCOURAGING INCIDENTS.

MR. PEET sends the following incidents under date of November 16:—

"Last Sunday morning occurred the death of perhaps the youngest member of our little household of faith here in Foochow City. He was a man who first heard the truth in the first month of this year, and after five or six months of regular attendance on the ministrations of God's Word gave satisfactory evidence of a true change of heart and was admitted to the church. His business had been the making of paper clothes for the use of departed souls, and with his darkened mind he very naturally looked for prosperity and happiness. In his judgment, as well as in the judgment of his neighbors, such meritorious work was deserving the highest respect and favor of the gods. But so-called fortune did not smile on him. Sickness and business troubles came upon him, and for a long time prior to the first month he had been dissatisfied with himself and his surroundings. One evening he chanced

to drop in to one of our evening meetings, and there, for the first time, he heard from the lips of one of his own countrymen that the gods in whom he had been trusting for so many years were false. These words at once commended themselves to him as true. He gladly accepted them, gave up his heathenish business, and became an earnest and eager seeker after light. His opportunity to bear witness to the truth was suddenly cut short, but he died as the Christian dieth — with words of prayer on his lips. To-day his neighbors and friends bear witness of him that 'he was an honest man.'

"A similarly encouraging incident is reported from the Ing-hok field. Not long ago a chair coolie listened to a discourse on the glories of the Heavenly Home, from the lips of a foreign missionary. After the service he made his way to the desk and said: 'Teacher, shall I be a chair-bearer when I get to heaven?' The missionary replied: 'When you reach heaven you may occupy a much more elevated position than the emperor of China does now.' These words, spoken to a man who from a Chinaman's point of view belonged to one of the lowest classes of society, became, we have reason to hope, the gospel of salvation to a soul which has but just passed from this world to that which is unseen and eternal.

"Another recent incident illustrates the gratitude which may spring up in the heart of a native convert for kindnesses received. An old tailor, only the other day, remarked that the highest happiness he could have in heaven would be to do tailoring for the Misses Woolston, two ladies who, years ago, were members of the Methodist mission here in Foochow and who while here had shown special kindness to this old tailor.

"The foreign missionary's life is not all sunshine, neither is it all clouds. The superstition, insincerity, and deceit met with on all hands are a constant depressor to one's spirit; but the occasional glimpses we have of souls truly born again lead us

to say in the midst of all discouragements: 'Praise the Lord for those — few though they may be — who are with all sincerity of heart following the blessed Saviour!'"

North China Mission.

YU-CHO.

MR. ROBERTS, of Kalgan, writes earnestly concerning the importance of reoccupying Yü-cho as a station of the Board. It was such prior to 1878, when it became an out-station of Kalgan. Mr. and Mrs. Roberts, with one of their children, recently made a tour, including Yü-cho and Ching Kò Ta, where a helper is located. Mr. Roberts says: —

"We spent five days at Yü-cho, and preached to great crowds of visitors every day. The city people, unlike those of the country, had leisure to hear. Many of them are devout Buddhists. All were attentive listeners, though most of them came not to listen, but to look at us. I preached to the men outdoors, under a large grapevine, while Mrs. Roberts talked to the women in the house. I also went to see the governor of the city and county, to ask for the proclamations that had been promised. He received me very politely, treating me as his equal, and promised to send the proclamations in a few days. I saw, before I left the city, the one intended for our chapel in Yü-cho. In the last few days a proclamation has been sent to our chapel in Ching Kò Ta, and we have four proclamations hung up in Kalgan, at our three chapels and dispensary. The proclamations rehearse the riots at Wuhu, and elsewhere on the Yang-tse River, the decree of the emperor to protect all foreigners and their chapels and converts, and threaten punishment on any molesting us."

QUIET AT PEKING.

The following extract from a letter from Dr. Blodget, dated Peking, October 14, shows that the political disturbances had not then affected their work: —

"Yesterday I sent forth two laborers to join the native pastor in his field seventy

miles south of us, and there, with him, to conduct a 'mission.' There are more than ten villages in that vicinity in which there are Christians. In two villages they have regular Sunday services. The Word of God has been widely sounded out in all the region. The Christian Church is favorably known, both to magistrates and people. Why should they not have a Pentecostal season? The harvests are in. The people are at leisure. The enemies are silenced by the recent edict of the emperor. Why should they not expect and receive a large blessing? For this God will be waited upon, by them and by us all."

Shansi Mission.

ITEMS FROM TAI-KU.

DR. GOLDSBURY writes from Tai-ku:—

"We have spent four months in Li Man, returning about ten days ago to Tai-ku. The past summer has been very dry, there having been practically no rainy season at all in this part of the plain; only about five inches of rain having fallen since the first of June. During the last two or three weeks there have been a number of showers, but not enough rain has fallen to do much good. My weekly visit to the city has not once been interrupted. There has been a good attendance all the time, except two or three weeks during harvest. Quite a number have come for operations whom I have had to turn away until I should return to town in cooler weather, and doubtless I shall have to turn away many more because of lack of accommodations. About 250 have been treated in Li Man.

"A man who came for medicine about the middle of the summer, and was relieved, has continued to come, visiting our Christian teacher, Mr. Li, as they are both Pekinese. This man with another from Li Man have been reading the New Testament together with Mr. Li, and discussing it. Recently these two have requested to be taken into the church and to preach the gospel. But as their object seems to be to preach for cash, we have some doubt as to the sincerity of their professions.

"The school has opened, and there are at present fourteen boys in attendance, most of them old pupils returned. We expect more to come later."

Japan Mission.

A MEETING AT NAGAOKA.—A DEDICATION.

MR. NEWELL reports that the annual meeting of the Christians of the Niigata Ken was held at Nagaoka, September 25 to 27, and that the arrangements were made for the dedication of a new church at the same time. The meeting seems to have been most inspiring, with delegates from a large number of places in the Ken. It was specially fortunate that Mr. Ebina, President of the Home Missionary Society, was present, on his first tour through the north. Mr. Newell writes:—

"Friday morning, September 25, was taken up with reports from the various sections; the afternoon was given up to a general social gathering. In the evening a theatre-meeting was held, attended by about 400 or more, and addressed by five speakers. There was a little disturbance, but on the whole they listened quite well. Mr. Hori was especially successful in winning a respectful hearing. He is a strong and earnest speaker and commands attention anywhere.

"On Saturday morning, after a half-hour prayer-meeting, the time from 9.30 till noon was taken up with a general discussion of the question, which I had the pleasure of proposing: 'What is a true working church, and how can ours be made such?' The discussion was entered into very heartily, and brought out many helpful suggestions, especially from Mr. Ebina and Mr. Hori. In the afternoon came the dedication services at 2 o'clock. The church was filled, and the quality of the audience was quite up to the proportionate quantity. The county court was represented by several judges and lawyers; the superintendent of police was there (as a guest, not on duty!); all the teach-

ers of our Nagaoka School came; and nearly all the city schools were represented, either by their principal or one or more teachers. The seats were all filled and many stood through the rather long program, which consisted of fifteen numbers. (Our Japanese friends do have a way of stringing things out pretty well!) Among others was a history of this church from its beginning, compiled and read by Mr. Niishima; a report of the building committee, showing that they not only did not go into debt for their house, but came out \$2 ahead of their calculations; and three addresses, that of Mr. Ebina being very happy and exceedingly appropriate. At the close, refreshments were served and a social time was enjoyed. The church was very prettily draped with evergreens and flags and profusely decorated with flowers.

"In the evening another theatre-meeting was held, about 600 being present. Among the four speakers were Mr. W. L. Curtis (with interpreter) and Mr. Ebina.

"On Sunday morning Mr. Ebina preached a very helpful sermon to the Christians from Matt. 11: 28. This service was followed by two baptisms, after which was the Lord's Supper, at which I officiated. In the afternoon a very interesting women's meeting was held at our home, largely attended and very valuable. In the evening a preaching service was held at the church, which was again filled to overflowing. There were three speakers, the last being Mr. Ebina, who gave a remarkable sermon from Rom. 8: 14, on the Fatherhood of God. He spoke for nearly an hour and a half; but it was an hour and a half of inspired and tender eloquence, and he had breathless attention throughout. It was a fitting close to this series of meetings, the most notable in the history of our little church."

This meeting was followed by a series of services in other places, specially at Kashiwazaki, where a theatre-meeting, held three years ago, was so noisy that fears were entertained that this one would be disturbed; but on the contrary the

audience of over 500 was unusually quiet and attentive.

SUMMER WORK. — GROWTH AT NIIGATA.

Mr. W. L. Curtis, writing from Niigata, November 7, reports that during their summer vacation, spent at a beach near Sendai, evangelistic work was conducted every Sabbath and often on weekday evenings among the fishermen of the neighboring villages. The Japanese "Feast of Lanterns" occurring at the time, gave special opportunity to the natives to visit the foreigners and hear the preaching of the new religion. On returning to Niigata it was found that the pastor, Mr. Hori, had been working with redoubled energy, holding special meetings in the city and in neighboring towns, so that the outlook for work was most auspicious. Not only in the city but in the out-stations there were many encouraging signs. Mr. Curtis writes: —

"At Nakajo, Shibata, Gosen, and Kashiwazaki special meetings have been held, resulting in a number of conversions and great interest aroused in the subject of Christianity. At Gosen one of the most earnest inquirers is the chief of police. His experience is perhaps worth relating. He says that in his position as a police officer many cases of suicide have come under his notice, and in every case he observed that the one who, weary of this world, had ended his life held tightly grasped in his hand a Buddhistic charm to insure a happier existence in the future world. From this little incident the police officer came to the conclusion that the Buddhist religion did not help men to live, or was of no practical benefit as far as this life went. Hence he decided that it could not be the best religion, and he commenced to investigate the claims of Christianity, with the result that he is sure he has found something that will help men to live this life, as well as prepare them for a better life hereafter. He is now studying his Bible daily and will, probably, soon be a candidate for baptism.

"The number of inquirers at Gosen is so large and the interest in Christianity so

evident that our city evangelist, Mr. Yoshida, has left his work here to spend a month there. We feel strongly that there is great need of a permanent evangelist to be located in Gosen, as it is developing into a large and fruitful field. We hope very much that we may receive from some source such an addition to our outstation fund as may enable us to procure at least one more evangelist for this work.

"At our last communion service in Niigata seven united with the church, a prominent judge and his wife being among the number. Eighty persons have been baptized by Mr. Hori during the year that he has been working here.

"We are feeling quite encouraged about the school work now. The Boys' School is in a prosperous condition. Mr. Matsumura's return has put new life into it, and the clearing off of the heavy debt that has been such a burden to the school is a cause for special rejoicing; Mr. Kato, the President, giving 1,500 en for this purpose. Mr. Abe has also secured the same amount in his tours throughout the province, and has aroused much interest in the school wherever he has gone."

Mr. Pedley refers in the same tenor to the encouraging outlook at Niigata:—

"The Boys' School has an attendance of 165, and has at its head Mr. Matsumura, who led it out of its difficulty two and a half years ago. He has also consented to superintend the Girls' School, and although the attendance there is very small—about thirty—yet the spirit of the school is better than last term. Miss Harwood's coming has rejoiced us all, and she will prove a good addition to the work."

A FEW TENS IN CENTRAL JAPAN.

Mr. Pettee sends a somewhat fuller account of the meeting at Takahashi, to which allusion was made in a letter of Mr. White given in the last *Herald*:—

"Takahashi church is just ten years old. It took a day this week to celebrate the event, and a very pleasant occasion it was. The other six churches in our field were there by representation, while Mr.

White and myself stood for the station, the mission, and America.

"The church has grown from the seven baptized founders to a grand total of 342 members, some 230 at the present time; has sent out one daughter church, two prominent Christian preachers, and several other workers; indirectly sustained a Girls' School, with a present membership of eleven times ten; interested itself in missionary work in surrounding villages, and built for itself a church home, in semi-foreign style, which is one of the most attractive and prominent buildings in that hill town of 2,000 houses. A hymn, written for the occasion and set to a Japanese tune, was sung by the schoolgirls.

"The church has seen much persecution. On the flower-table stood a stone weighing four pounds, which was thrown against the preaching-place seven years ago, doing considerable damage. On its sides, in bold Chinese characters, are the date of its arrival in the church and the words, 'Hakugwai Ishi (Persecution Stone).' Other stones contributed in a similar manner were used as underpinning at the erection of this tasty building.

"On the following day was held the annual meeting of the churches of this Association. Its earnest and practical spirit was a chief feature of the occasion. After discussing the relative claims of three or four needy places where work should be taken up at once, a unanimous vote was reached, giving the first position to the old castle town of Mihara, in Bingo. This falls in line with the wish of the station. A man will be put there within a month. The preachers present organized a Ministers' Club, to meet twice a year, and arranged for the beginning of a much-needed library for their mutual use. Half the books are to be in Japanese and half in English. Contributions of ten fresh commentaries and ten volumes of sermons by the best preachers are hereby solicited for this worthy object.

"But the feature of this whole glad occasion is yet to be mentioned. What might be called a Salvation Army com-

pany marched up to Takahashi from here—a distance of thirty miles—and stormed the town with paper bullets in the shape of tracts on salvation. Said company consisted of twenty-five orphans from the Asylum, twelve members of our Boys' School, and a few others. They started at 2 A.M., marched in military style, headed by six buglers, and carried large, colored flags—black, red, and white; thus preaching a pictorial sermon along the way on 'Sin,' 'A Suffering Saviour,' and 'Salvation.' Besides attending the meetings, they distributed over 2,000 tracts printed by the orphans; visited nearly every one of the 2,000 houses in town, and held outdoor preaching services at eight different points. Though slightly sensational, the whole thing was conducted with the utmost decorum and seriousness, and cannot fail to have good results. At the urgent solicitation of the townspeople they remained a day after the close of the regular meetings and held a four hours' service in a packed house, where the large audience was melted to tears by the simple speeches of those Christian orphans.

"At the dinner in the park on the last day, while others were eating their cold rice, fish, mushrooms, and lotus roots, Superintendent Ishii, of the Orphanage, arose and—after showing to the audience the first child whom he adopted four years ago, and who thus became the beginning of this present family of 134 children, and telling the boy's most pathetic story—made an eloquent plea for the establishment of an industrial enterprise, to give employment and the gospel simultaneously to the needy poor. At an after-meeting of thirty-one enthusiasts the subject was further discussed, and it was voted to hold still another meeting in Okayama to devise, if possible, some practicable scheme for working the idea. It is a most worthy and timely movement and, best of all, is thus far in safe hands.

"Speaking of Mr. Ishii and his Orphanage, have I written you that two of his longed-for ten cottages are now going up? The children there seem to grow busier

and better every day. The Asylum has recently received its largest single gift. A Japanese evangelist between here and Kōbe has given all his property to the Orphanage. It consists of farm property fifty miles from here, and is valued at \$1,880, though carrying a mortgage of \$160. This man thus gives his all, because he is at one with Mr. Ishii in plans to work for the common people.

"One country church in this region has ten candidates for baptism, and two other churches combined have a similar number. The Christian women of this city, organized as a Woman's Improvement Society, held their monthly meeting, a few days ago, here with Mrs. Pettee. There were twenty-seven present, and they voted, amid much enthusiasm, to place a copy of the Japanese temperance magazine in the hands of each of the 500 school-teachers in this Ken.

"With the evangelists and the orphans and the women hard at work, something ought to be accomplished in this region."

Mission to Mexico.

A CHAPEL FOR ONE HUNDRED DOLLARS.

MR. AND MRS. EATON have returned to Chihuahua after a brief visit in the States, and from that city Mr. Eaton writes, January 1:—

"In this region of generally high prices we cannot compete with China, India, and the rest, in the line of economical construction of buildings. But one has just been erected whose story is worth telling. It stands near one of the public school buildings in El Paso, Texas, and amongst the humble dwellings of a colony of Mexicans, who seek to better their fortunes within the limits of the larger republic. Of these families, a number belong to churches connected with the American Board; but they cannot attend regularly the services on the Mexican side of the river, because of the distance and the toll charged on the international bridge.

"However, the need was met by the Home Missionary Society, which has com-

missioned Mr. Gordon Birlew to labor with this people while he is pursuing his studies in the Juarez theological school. With money advanced on rent account material was purchased, and the Mexicans set to work under Mr. Birlew's direction, with the result of securing a building of sun-dried brick, that has a flat roof, board floor, glazed windows, two hanging lamps, and ten long benches that will seat over sixty people. It stands on leased land, for which a ground rent of but one dollar per month will be paid.

"Two weeks ago the service of dedication was held, shared by two foreign missionaries and the native pastors of the two Mexican Methodist churches in the city. Both of these extended a most cordial welcome to the new enterprise, which furnishes a 'home' for the wanderers and a new centre of beneficent influence. The same kind of Christian work is needed on both sides of the Rio Grande; and it is beautiful to see the 'Home' and 'Foreign' boards helping one another to do this in perfect harmony."

Notes from the Wide Field.

CHINA.

THE SECTS OF CHINA.—*The Chronicle* of the London Society for December contains a note from Rev. Jonathan Lees, of Tientsin, in reference specially to the Mi-mi sect, in which he expresses some thoughts in regard to the origin of these organizations. They are known to be widespread and often to be very objectionable. The government seeks to suppress them and lives in constant fear of them. Some favorable impressions that Mr. Lees expresses concerning them will be a surprise to many: "My impression is that they are in their essential nature religious—blind goings out of the heart toward the unknown God and the unseen heaven. It seems to be agreed (so far as I can learn) that the origin of all is a common one, and that the various names are simply those which have from time to time been adopted to escape persecution. They speak of the sect having arisen about the second century B.C. I fancy that few of them really know much about it. All sorts of odd fragments of the great national faiths seem jumbled together in their liturgies. But there does not seem to be any image-worship in their present ritual. Amid the almost utterly unintelligible mystical formula they repeat are names which seem applicable only to the true God. The worship is said to consist mainly in elaborate physical movements, and the endless repetition of rhythmical sentences of no very clear meaning. But two or three points have greatly interested me in talking with those I have met. One is their (for Chinese) unusual sense of sin, which they say they are seeking to get rid of; another, that the great object of desire is the attainment of *future blessedness*, whether in heaven or in some future earthly state. With many, notions of transmigration are mixed up with this. But in any case the good they hope for and the evil they fear is a *recompense* for the life of the present. In other words, conscience is at work among them; and, finally, the greatest merit is attached to efforts to save others by getting them to enter the sect and live according to its rules. There are the greatest rewards hoped for from this work for others. It is needless to point out the value of the presence of such ideas, in however imperfect a form, in the minds of the people. Nor can it be otherwise than that the most truly religious spirits may be looked for among these sectaries, who show more reverence and earnestness than any class I know. The Christian Church ought to win some of its brightest converts from their number."

NEW HEBRIDES.

THE NEW HEBRIDES MISSION.—It was in 1848 that the first missionary settled in the New Hebrides group, but prior to that time missionary work had been done among

the islands by missionaries from Tahiti and the Samoan group. In a recent letter Rev. Mr. Lawrie, who resides at Aneityum, and who is aided by over thirty native helpers, speaks of the work within the group as follows:—

"After an existence of fifty years, the New Hebrides Mission is being prosecuted with a spirit and vigor greater than has ever been known before. There are seventeen principal stations occupied by European missionaries, and five times that number of branch stations occupied by native evangelists or teachers. During the last two years portions of the Word of God have been translated and printed in *nine* different languages. That does not mean mere dialects, but distinct languages, each as unintelligible to those who do not speak it as French is to an Englishman."

Mr. Lawrie reports that a more permanent class of buildings, with corrugated iron roofs and board walls, is being built. One great difficulty in reference to the evangelization of the group is the number of languages. Portions of the Bible have now been published in fifteen distinct languages.

A LETTER in *The New Zealand Presbyterian* from Mr. Smaill, on the island of Epi, one of the New Hebrides group, dated August 2, gives some interesting facts. Mr. Smaill's station is in the interior of the island, among hills 600 or 700 feet above the sea. There is a growing Christian sentiment against the old heathen festivals, the dancing and *kava*-drinking, and especially against the fightings which have so sadly reduced the number of people. Peace had been proclaimed and all old quarrels were declared to be "off." The arrows which they use for birds and fish the people would not sell at all, but their poisoned arrows and charms, which were formerly used in their wars, they were quite ready to dispose of. But all these islands of the Pacific are suffering from the "labor traffic," which is taking away the young and strong for what is practically slavery in other parts of the world.

AFRICA.

UGANDA.—The latest tidings from this interior post were dated July 14. The native lay evangelists, who were set apart in January last, are working well. Two of the French missionaries had lately died. The translation of the Acts of the Apostles had been completed. Mr. Walker, one of the missionaries, writes that he "cannot imagine happier work" than that in which he is engaged. He thinks that the present population of Uganda does not exceed 200,000, and that the Roman Catholics outnumber the Protestants four to one. In November Captain McDonald, of the Royal Engineers, left London in charge of the expedition of the British East Africa Company to make a preliminary survey for the proposed railway to Victoria Nyanza. Friends of the Church Missionary Society, but not the Society itself, are seeking to raise \$75,000 in aid of the British East Africa Company's scheme for retaining its hold upon Uganda. The company itself pledges some \$100,000, and in this way it is believed that the company can hold on to its interior posts till the question of the proposed railway is settled.

THE NEW LOVEDALE.—Dr. Stewart and the pioneer exploring missionary party seeking to establish the "New Lovedale," somewhere in the interior of Eastern Central Africa, left Mombasa on the eighteenth of September for the interior. They had 200 porters, and the caravan when on the march was more than a mile long, moving at the rate of from eight to ten miles a day. When last heard from, October 9, the whole party were in excellent health and spirits.

THE CONGO BALOLO MISSION.—This mission, recently commenced under the direction of Mr. and Mrs. H. Grattan Guinness, is apparently in a prosperous condition. The son of the director, Dr. Harry Guinness, is now on a visit to the mission, and he makes a favorable report of the situation. As a physician, he affirms that

missionaries might live in Balololand indefinitely, if they could secure an annual rest and change such as they have at home. While he finds most of the Balolo people ready to receive missionaries, he has witnessed some of the fierce cruelties of which we occasionally get reports from Africa. For instance, he writes of a village which he passed one day, having perhaps thirty or forty people, buying fish of them, and witnessing their contented and peaceful life. A few days after, passing the same place, he found the village destroyed by fire, and learned that the N'gombe, a powerful and warlike tribe, had made a raid on the village and killed most of the people. That night, while the doctor and his companions were about retiring, an alarm was raised, and on going out they found the headless trunk of a little boy, apparently about ten years of age. The prowling N'gombe had cut off the lad's head, taking it to decorate the entrance of their town, and mutilated the body in the most atrocious manner. Dr. Guinness speaks in the highest terms of the services of Mr. Lothaire, the humane and brave representative of the Congo Free State, who was exerting himself to the utmost to suppress intertribal wars and the forms of slavery which are found along the Congo.

THE KATANGA COMPANY. — A dispatch from Loanda announces that Msidi, king of the Garenganze Country, where Mr. Arnot established his mission, has submitted himself to the Congo Free State government. His domains lie within the limits assigned to that State by the Berlin Conference of European Powers. Some time since he was approached by an agent of the British South Africa Company, but declined to make any treaty with it. The Congo Free State has accorded to "The Katanga Company" the right of exploring the territories of the upper Lomami and Loualaba, and this company, in agreement with the Upper Congo Company, is establishing the Commercial Syndicate of Katanga, for the trade in ivory and caoutchouc, in the basin of these two rivers. M. Hodister, the well-known traveler, will take direction of the syndicate. He will have twenty European agents under his orders. A part of the expedition left Antwerp last October; the remainder followed in November.

ALGIERS. — Rev. Dr. E. J. Ekman, Superintendent of Missions of the Swedish Free Churches, has just returned to Stockholm, from a visit to the missions of the Free Churches in Algiers. In a letter to the *Svenska Morgonbladet* he says: "The Swedish Missions förbundet has here two workers: Dr. Nyström and Mr. Tuff, who, aided by their wives, work among the French population as well as among the Arabians and Jews. Dr. Nyström is engaged in translating certain parts of the Bible into the Arabian dialect spoken here. He hopes to publish in the course of 1892 the Psalms, the Gospels of Luke and John, and the Epistle to the Hebrews. The workers of the other missionary societies are looking for a rich blessing from Dr. Nyström's work, as they will be able to distribute the Bible among people who walk in the darkness of unbelief and superstition."

EGYPT.

REFORMS AMONG THE COPTS. — The United Presbyterian Church of America is doing most excellent work in Egypt, and one of its missionaries, Dr. Watson, reports that there is an interesting movement now in progress among the ancient Christian sect of the Copts, numbering about 350,000. The Copts are in culture and education quite in advance of the people about them, and some of the best men have formed societies for benevolent purposes. They are strongly protesting against the superstitions and corruptions of their old church. The priests are ignorant and lazy. Dr. Watson says that not one in a hundred can read the vernacular correctly; they spend their time in mumbling masses for the dead. But the reformers, as they may be called, have rejected many doctrines and practices of the old church, such as worshiping of pictures, the confessional, and the intercession of the saints. In some churches the

pictures have been removed and the Arabic language is used instead of the old Coptic, which is not understood by the people. Some of the meetings of these reformers differ little from those which are held in the Protestant congregations. The missionary evangelists and preachers are welcomed and frequently make addresses. The new movement, which is not political but has a deeply religious character, gives promise of great good and stimulates hope for the evangelization of Egypt.

Miscellany.

BIBLIOGRAPHICAL.

In Brightest Asia. By Henry C. Mabie, D.D. Boston: W. G. Corbell. 4to, pp. 175.

Before assuming his duties as Home Secretary of the American Baptist Missionary Union, Dr. Mabie made a tour of their mission fields, especially in Asia, visiting some 200 of their missionaries. His impressions are presented in an attractive and beautifully illustrated volume, which is at once an exciting book of travel, an encouraging view of missions, and a treasury of fresh information concerning the heathen world. While it aims to give but glimpses or sketches of the scenes and work surveyed, they are from the point of view of an American pastor, are interesting, and calculated to deepen the missionary spirit.

The Preacher and his Models. The Yale Lectures on Preaching, 1891. By the Rev. James Stalker. New York: A. C. Armstrong & Son.

This volume is marked by the excellencies which have made Dr. Stalker's *Life of Christ and Life of St. Paul* so popular. The style is beautifully clear and the treatment of the theme suggestive and profoundly evangelical. The lectures are upon the preacher as a man of God, as a patriot, as a man of the Word, as a false prophet, as a man, as a Christian, as an apostle, and as a thinker. Admirable as this division is, we venture to suggest that there is one other topic which might

well be made the basis of a special lecture, namely, the preacher as a missionary, taking thus into account the relations of the minister, whether at home or abroad, to the wide Kingdom of God throughout the world. But we rejoice greatly in the volume as it is, and are confident that it will prove an intellectual and spiritual tonic to all who peruse it.

Romans Dissected. A new critical analysis of the Epistle to the Romans. By E. D. McReisham. New York: Anson D. F. Randolph & Co.

Here is the keenest bit of satire that the controversy over "Higher Criticism" has yet evoked. It is a veritable Damascus blade, slicing off a head with such nicety that the victim enjoys the sensation. The author has applied the canons of the destructive critics of the Pentateuch to the Epistle to the Romans, and with most elaborate and particular analysis of each phrase and word discovers in this writing, hitherto of acknowledged genuineness, the work of four separate authors, whom he designates as G¹, G², J. C., and C. J. The careful presentation of the argument and the tone of candor heighten the effect of this covert attack on rationalistic criticism. "Higher Criticism" will find a rewarding field of operation in studying the author's name, which can be made to disclose the well-known and honored signature of a former professor in one of our theological seminaries.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

For colleges, seminaries, and all schools of Christian learning at home and abroad: that these institutions on mission ground may be kept true to the evangelical purpose for which they were founded; that the thousands of pupils now in training in them may bear the light of the gospel which they have received to their countrymen; and for educational institutions at home, that they may raise up a great company of devoted men and women who shall use the treasures of wisdom and knowledge they are gaining for the advancement of Christ's kingdom throughout the world.

ARRIVALS AT STATIONS.

- October 17. At Lin Ching, North China, Rev. Franklin M. Chapin and wife.
 November 17. At Prague, Austria, Rev. John S. Porter.
 November 18. At Tientsin, North China, Miss V. C. Murdock, M.D.
 December 3. At Madura, India, Rev. J. E. Tracy and wife.
 December 4. At Constantinople, Miss Fannie E. Griswold.
 December 7. At Bardesag, Western Turkey, Rev. Robert Chambers and wife.
 December 22. At Samokov, Bulgaria, Rev. E. B. Haskell and wife.

DEATHS.

- November 22. At Foochow, China, Mrs. H. Jennie, wife of Hardman N. Kinnear, M.D.
 (See page 33.)
 January —. At Smyrna, Turkey, Mrs. Cornelia C., wife of Rev. Lyman Bartlett. The telegram announcing Mrs. Bartlett's death was received at Boston, January 4. (See page 45.)

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. Story of the Cesarea station. (Page 53.)
2. Twenty-five years at Malatia, Eastern Turkey. (Page 64.)
3. Greek villages of Western Turkey. (Page 62.)
4. A Hindu official's ideas of Christianity. (Page 65.)
5. Items from Africa. (Page 73.)
6. Encouraging incidents at Foochow, China. (Page 66.)
7. A church dedication in Northern Japan. (Page 68.)
8. Growth at Niigata. (Page 69.)
9. Ten years' life of the church at Takahashi. (Page 70.)

Donations Received in December.

MAINE.		Hillsboro county.	
Cumberland county.		Greenfield, Cong. ch. and so.	16 00
Gorham, 1st Cong. ch., of which		Hancock, Cong. ch.	25 00
to for Africa,	68 89	Manchester, 1st Cong. ch.	81 90
Minot Centre, Cong. ch. and so.	34 00	Millford, 1st Cong. ch.	17 00
Portland, 4th Cong. ch.	21 00—123 82	Nashua, 1st Cong. ch., 99; Pilgrim	
Franklin county.		Cong. ch., to const. MARY E.	192 61
Farmington Falls, Cong. ch. and so.	10 00	EMERSON, H. M., 100.61,	
Hancock county.		New Ipswich, Cong. ch. and so.	4 47—336 98
Castine, Christmas gift, Mary and		Merrimac county.	
Margaret J. Cushman,	5 00	Concord, 1st Cong. ch., with other	
Orland, Miss'y Soc'y of 1st Cong. ch.	6 23—11 23	dona., to const. Wm. H. DURANT	
Oxford county.		and Mrs. CHARLES A. ROBINSON,	
Norway, Cong. ch. and so.	5 00	H. M.	125 79
Penobscot county.		Dunbarton, Cong. ch. and so.	28 00
Bangor, Central Cong. ch., 100;		Franklin, Cong. ch. and so.	15 00
Hammond-st. Cong. ch., 63.90,	163 90	Hopkinton, Cong. ch. and so.	91 00
Hampden, Cong. ch. and so., 4.50;		Pittsfield, Cong. ch. and so.	26 06—215 85
A friend, 5,	9 50—173 40	Rockingham county.	
Piscataquis county.		Exeter, "X. Y. Z." of 1st Cong. ch.	15 00
Brownville, A. R. Ryder,	1 00	Hampton, Cong. ch. and so.	9 65
Union Conf. of Churches.		Hampstead, Cong. ch. and so., add'l,	21 50—46 15
Harrison, Cong. ch.	10 00	Strafford county.	
North Bridgton, Cong. ch.	20 00—30 00	Great Falls, 1st Cong. ch.	30 00
York county.		Laconia, Cong. ch. and so.	75 00
Kennebunkport, Cong. churches,	23 00	Sanbornton, Cong. ch. and so.	53 70—148 70
York Corner, ad Cong. ch.	5 75—28 75		816 68
	383 20	Legacies. — Walpole, Rev. Thomas	
Legacies. — Ellsworth, Miss Lucy L.		Bellows, by J. W. Knight, Ex'r,	
Phelps, by Annie C. Emery, Ex'r,	75 00	add'l for rent, 60, less taxes, etc.	35 25
	458 20		851 93
NEW HAMPSHIRE.		VERMONT.	
Cheshire county.		Bennington county.	
Swansey, Cong. ch. and so.	14 00	Bennington, ad Cong. ch.	198 44
Coles county.		Caledonia county.	
Colebrook, Cong. ch. and so.	5 00	Peabach, Cong. ch. and so.	48 00
Grafton county.		St. Johnsbury, North Cong. ch.	10 00—38 00
West Lebanon, Cong. ch. and so.	50 00	Chittenden county.	
		Essex Junction, Cong. ch. and so.	17 00
		Richmond, Cong. ch. and so., 50;	
		Friends, 30,	80 00—97 00

Grand Isle county.	
South Hero and Grand Isle, Cong. ch. and so.	15 20
Lamoille county.	
Jeffersonville, Cong. ch. and so.	9 25
Marshfield, Christmas thank-offering from J. F. W. and family,	5 13—14 38
Orange county.	
Bradford, Cong. ch. and so.	25 00
Thetford, 1st Cong. ch.	6 67—31 67
Orleans county.	
Craftsbury, A friend,	15 00
Washington county.	
Northfield, Cong. ch. and so.	16 29
Waterbury, Cong. ch. and so.	8 91—25 20
Windham county.	
Bellows Falls, Cong. ch. and so.	33 47
Brattleboro, Cong. ch. and so., m.c.	30 61
Jamaica, Cong. ch. and so.	5 00
Saxton's River, Mrs. M. J. C.	1 00
West Brattleboro, Cong. ch. and so.	39 93
Westminster, Cong. ch. and so.	20 40—120 41
Windor county.	
Bridgewater, Friends,	45 00
Royalton, 1st Cong. ch., add'l,	7 93—52 93

Legacies.—Tunbridge, Miss Jerusha S. Tracy, by E. F. Howe, Ex'r,

558 23

166 66

724 89

MASSACHUSETTS.

Barnstable county.	
Dennis, Union Cong. ch.	5 20
Falmouth, 1st Cong. ch.	36 83
Harwich, Cong. ch. and so.	10 00
Orleans, Cong. ch. and so.	4 00
Truro, Cong. ch. and Sab. sch.	8 40
West Barnstable, Cong. ch. and so.	5 00
Yarmouth, 1st Cong. ch.	50 00—119 43
Berkshire county.	
Becket, C. B. Ferry,	5 00
Curtisville, Friends,	23 00
Great Barrington, Rev. T. A. Hazen,	10 00
Lenox, Cong. ch. and so.	9 50
New Marlboro, 1st Cong. ch.	2 00
Pittsfield, South Cong. ch.	28 54
Sandisfield and Montville, Friends, by Miss Fannie Farrar, Chicago,	5 00
Stockbridge, Cong. ch. and so., 129.29; A lady friend, 5,	154 29
Williamstown, 1st Cong. ch.	41 87
Windsor, A friend,	4 00—283 20
Bristol county.	
Attleboro, 2d Cong. ch.	117 90
Berkley, Ladies' Cent. so.	10 00—127 90
Brookfield Association.	
Brimfield, 2d Cong. ch.	8 07
Brookfield, Cong. ch. and so.	5 00
Dudley, 1st Cong. ch.	20 78
Globe Village, Evan. Free so.	22 88
North Brookfield, 1st Cong. ch.	48 84
Warren, Cong. ch. and so.	60 00
West Brookfield, Cong. ch. and so.	22 75—188 38
Dukes and Nantucket counties.	
Edgartown, Cong. ch. and so.	8 91
Essex county.	
Andover, West Cong. ch.	38 02
Lawrence, Lawrence-st. Cong. ch., toward support of nat. preacher in Japan,	25 00
North Andover, Cong. ch. and so.	50 00—113 02
Essex county, North.	
Newburyport, North Cong. ch.	38 00
Essex county, South.	
Beverly, Dane-st. Cong. ch., m. c.	6 87
Lynn, 1st Cong. ch.	50 00
Manchester Cong. ch. and so.	47 00
Rockport, 1st Cong. ch.	22 88
Swampscott, 1st Cong. ch.	36 00—162 75
Franklin co. Aux. Society. Albert M. Gleason, Tr.	
East Northfield, Rev. F. J. Ward, for Japan,	15 00
Greenfield, 2d Cong. ch., with other dona., to const. FRANCIS AMOS RUGG, H. M.	90 52
Montague, 1st Cong. ch.	25 00
Whately, Cong. ch. and so.	40 00—170 52

Hampden county.	
Blandford, Cong. ch. and so.	37 40
Chicopee, 1st Cong. ch.	71 50
East Longmeadow, Cong. ch. and so.	10 00
Holyoke, 2d Cong. ch., 95.37; Mrs. Mary E. Rust, 1,	96 37
Longmeadow, Cong. ch. and so.	30 20
Mittineague, Cong. ch. and so.	29 67
Monson, Cong. ch. and so.	24 12
Palmer, 1st Cong. ch., 5.79; Union Evan. ch., 24.12,	29 91
South Hadley Falls, Cong. ch. and so.	13 57
Springfield, Olivet ch., with other dona., to const. Mrs. NELLIE WINTER BARSTOW, H. M., 41; Memorial ch., 55.10,	96 10
Westfield, 1st Cong. ch., 273.72; 2d Cong. ch., 118.67; A friend, 1,	393 39—852 23
Hampshire county.	
Cummington, Mrs. C. E. Porter,	5 00
Easthampton, Payson Cong. ch.	207 53
Enfield, Cong. ch. and so.	8 85
Hadley, 1st Cong. ch.	28 46
Hatfield, Mrs. Painting,	2 00
Northampton, Benevolent so. of Edwards Cong. ch., 14.64; H. L. Edwards, 10; "M.", 2,	26 64—278 58
Middlesex county.	
Bedford, A friend,	3 00
Cambridgeport, Wood Memo. ch., 50.55; Pilgrim Cong. ch., of which 10.32 m. c., 75.36,	125 91
Framingham, Plymouth Cong. ch. and so.	100 00
Holliston, Cong. ch. and so.	114 00
Lexington, Hancock Cong. ch.	27 86
Malden, 1st Cong. ch.	127 00
Newton, Eliot ch., of which 700 for Tottori, Japan,	1,111 43
Newton Centre, 1st Cong. ch.	167 36
Newton Highlands, S. A.	50 00
Reading, Cong. ch. and so.	7 90
Somerville, Winter Hill Cong. ch.	3 00
Stoneham, Cong. ch. and so.	50 25
Wakefield, Cong. ch. and so.	78 58
Wilmington, Cong. ch. and so.	19 54
Woburn, 1st Cong. ch., 423.75; No. Cong. ch., 19.05,	442 80—2,427 83
Middlesex Union.	
Fitchburg, Calvinistic Cong. ch.	76 08
Leominster, Cong. ch. and so.	47 50
Shirley, Rev. C. H. Whitney,	50 00—173 58
Norfolk county.	
Brookline, Harvard Cong. ch.	395 03
Cohasset, 2d Cong. ch.	35 97
East Milton, Cong. ch. and so.	16 20
Holbrook, Winthrop Cong. ch.	47 71
Hyde Park, 1st Cong. ch.	71 42
Medway, Village Cong. ch.	25 00
Norfolk, Union Cong. ch.	7 00
Norwood, 1st Cong. ch.	57 56
Randolph, 1st Cong. ch., m. c., 6 mos.	78 29
Sharon, Cong. ch. and so.	5 00
South Walpole, Missionary,	3 00
Wellesley, Cong. ch. and so.	121 30
Wellesley Hills, Q.	500 00
West Medway, 3d Cong. ch.	17 00
Wollaston, Cong. ch. and so.	102 27—1,504 75
Old Colony Auxiliary.	
New Bedford, Members of North Cong. ch., for sup. of Rev. and Mrs. F. R. Bunker,	155 56
North Rochester, Cong. ch. and so.	3 22
Rochester, 1st Cong. ch.	30 00
Westport, Friends in Cong. ch.	6 00—194 78
Plymouth county.	
Abington, 1st Cong. ch.	50 40
Bridgewater, Central-sq. Cong. ch., 10; do., Lewis S. Hopkins, 4,	14 00
Campello, Cong. ch. and so., 100; A friend, for work of Mr. Melichs, Austria, 75,	175 00
Chiltonville, 4th Cong. ch.	16 26
East Bridgewater, Union Cong. ch.	5 26
Hanson, Cong. ch. and so.	6 07
Marshfield, 2d Cong. ch.	8 10
Whitman, Cong. ch. and so., to const. Rev. FRANK S. HUNNEWELL, H. M.	50 00—325 09

Suffolk county.

Boston, ad church (Dorchester),	
562.77; Union ch., 202.21; Evan-	
gelical ch. (Brighton), 184.39;	
Berkeley Temple, 179.41; Cen-	
tral ch. (Jamaica Plain), 24.57;	
Park-st. ch., 21; Eliot ch., m. c.,	
9.23; An old contribut., 200;	
Mrs. Louise J. Byington, 501;	
Y. W. C. A. of Warrington-st.,	
toward support of Mrs. E. A.	
Bell, 27.25,	1,100 83
Chelsea, 1st Cong. ch., 18.75; 3d	
Cong. ch., 26.11; Miss A. M.	
Dutch, 5,	49 86-1,310 69

Boston—Summary for 1891:—

Old South church,	7,600 00
do. to Woman's Board,	947 25-5,547 25
Central church,	2,423 14
do. to Woman's Board,	684 03-3,107 17
Park-street church,	2,423 80
do. to Woman's Board,	682 68-3,047 48
ad church (Dorchester),	1,649 03
do. to Woman's Board,	785 22-2,434 25
Shawmut church,	1,157 81
do. to Woman's Board,	254 90-2,112 71
Mount Vernon church,	1,433 22
do. to Woman's Board,	529 23-1,964 45
Union church,	439 19
do. to Woman's Board,	1,173 76-1,612 95
Walnut-ave. church,	834 43
do. to Woman's Board,	737 00-1,572 03
Immanuel church,	905 19
do. to Woman's Board,	654 29-1,569 48
Eliot church,	659 39
do. to Woman's Board,	437 70-1,097 09
Central ch. (Jamaica	
Plain),	425 00
do. to Woman's Board,	433 30-858 30
Phillips church,	136 70
do. to Woman's Board,	379 47-516 17
Berkeley Temple church,	234 76
do. to Woman's Board,	333 28-568 04
Brighton church,	245 61
do. to Woman's Board,	116 00-361 61
Village ch. (Dorchester),	130 06
do. to Woman's Board,	199 25-329 31
Winthrop ch. (Charlestown),	227 11
do. to Woman's Board,	96 00-323 11
Allston church,	26 86
do. to Woman's Board,	193 00-219 86
Highland church,	128 27
do. to Woman's Board,	91 50-219 77
South Evang. ch. (West	
Roxbury),	84 81
do. to Woman's Board,	104 63-189 44
Harvard ch. (Dorchester),	51 50
do. to Woman's Board,	105 93-157 43
Maverick church,	
to Woman's Board,	108 71
1st church (Charlestown),	25 00
do. to Woman's Board,	34 00-59 00
Rosindale church,	21 00
do. to Woman's Board,	34 50-55 50
Trinity ch. (Neponset),	37 07
do. to Woman's Board,	5 00-42 07
Pilgrim ch. (Dorchester),	12 30
do. to Woman's Board,	18 10-30 40
Boylston ch. (Jamaica	
Plain), to Woman's Board,	15 00
Miscellaneous, to A. B.	
C. F. M.,	1,962 08
do. to Woman's Board,	1,017 73-2,979 81
Special, to A. B. C. F. M.,	1,333 00
Legacies, to A. B. C. F. M.,	16,010 83
School Fund, to A. B. C. F. M.,	357 56
	52,367 90

Worcester county, North.

Gardner, Mrs. S. M. Kimball, soc.:	
Abbie F. Dart, 1; Justus Dart, 5,	6 50
Westminster, 1st Cong. ch.,	8 83
Winchendon, North Cong. ch.,	
m. c.,	39 63-54 76
Worcester co. Central Ass'n. E. H.	
Sanford, Tr.,	
Baldwinville, Memo. Cong. ch.,	12 00
Oxford, Cong. ch., with other dona.,	
to const. DANIEL M. HOWE, H. M.,	70 00
Webster, 1st Cong. ch.,	88 00

Worcester, Pilgrim Cong. ch., for
outfit and passage for Rev. and
Mrs. E. A. Bell, 20.29; 1st Cong.
ch., to const. Rev. A. Z. CONRAD,
H. M., 65; Union Cong. ch.,
196.40; Piedmont Cong. ch.,
46.45,

	328 14-458 14
Worcester co. South Conf. of Ch's.	
Amos Armsby, Tr.,	
Grafton, Cong. ch. and so.,	80 79
Northbridge, Rockdale Cong. ch.,	20 00
Northbridge Centre, Cong. ch.,	
with other dona., to const. Levi	
R. WHITE, H. M.,	53 00
Saundersville, Cong. ch. and so.,	3 07
Upton, 1st Cong. ch.,	57 00
Westboro, Cong. ch. and so.,	176 63-392 49
	9,084 97

Legacies.—Newburyport, Sophronia	
Pearson, by F. A. Howe, Ex'r,	50 00
New Salem, Mrs. Eliza C. Ellis, by	
Daniel Ballard, Ex'r, add'l,	93 75
Newtonville, Abraham W. Grant,	
by William Abbott, Ex'r,	800 00
Peabody, Evelina S. Gilman, by	
Henry W. Gilman, Ex'r,	300 00
Reading, Mary Hartshorn, add'l	
from Reading Sav's Bank,	23 62
Worcester, David Whitcomb, by G.	
Henry Whitcomb, Ex'r, add'l,	5,000 00
Wrentham, Miss Jemima Hawes, by	
Samuel Warner, Ex'r, add'l,	72 00-6,339 37
	15,424 34

RHODE ISLAND.

East Providence, Newman Cong. ch.,	35 00
Providence, Christmas gift from a	
member of Beneficent Cong. ch.,	10 00
—, S. T. Osborn,	200 00-245 00

CONNECTICUT.

Fairfield county.

Black Rock, Cong. ch. and so.,	20 00
East Norwalk, Swedish Cong. ch.,	3 00
Fairfield, Cong. ch. and so.,	50 00
Greenwich, ad Cong. ch., of which	
25.74 for Papal Lands,	359 00
Redding, A friend,	20 00
Ridgefield, 1st Cong. ch.,	36 00
Southport, Cong. ch., 100; do., Mrs.	
Henry T. Bulkley, add'l, 5,	105 00
Stanwich, Cong. ch. and so.,	34 00
Westport, Saugatuck Cong. ch.,	20 07
General coll., West Consecration,	26 93-666 00

Hartford county. W. W. Jacobs, Tr.

Berlin, ad Cong. ch.,	49 72
Bristol, Cong. and so.,	100 00
Buckingham, Cong. ch. and so.,	9 00
Farmington, 1st Cong. ch., toward	
salary of Mr. Knapp,	100 00
Glastonbury, Extra-Cent-a-Day Band,	25 77
Hartford, Mrs. Mary C. Bemis,	110 00
Manchester, ad Cong. ch.,	100 21
Marlboro, Cong. ch. and so.,	2 35
New Britain, 1st Ch. of Christ,	94 59
Plainville, Cong. ch., to const.	
FRANKLIN P. FRISBIE, H. M.,	124 93
Plainville, Cong. ch. and so.,	94 43
Poguesonck, Cong. ch. and so.,	29 21
South Glastonbury, Cong. ch. and	
Sab. sch.,	6 50
West Avon, Cong. ch. and so.,	5 00
West Hartford, 1st Ch. of Christ,	97 00
West Hartland, Cong. ch. and so.,	2 00
Wethersfield, Cong. ch. and so.,	45 50
Windsor, 1st Cong. ch.,	135 50-1,131 72
Litchfield co. G. M. Woodruff, Tr.,	
Cornwall, ad Cong. ch., to const.	
Rev. JOHN PIERPONT, H. M.,	108 26
East Canaan, Cong. ch. and so.,	4 36
Goshen, Cong. ch. and so.,	135 35
New Milford, 1st Cong. ch.,	215 67
North Woodbury, North Cong. ch.,	20 00
Terryville, Cong. ch. and so.,	36 46
Thomaston, Cong. ch. and so.,	2 30
Winsted, 1st Cong. ch.,	224 69-664 09

Middlesex co. E. C. Hungerford, Tr.	
Centrebrook, Cong. ch. and so., of which 1.31 m. c.	8 99
Chester, Cong. ch. and so.	22 25
Clinton, Cong. ch. and so.	3 67
Deep River, Cong. ch. and so.	62 91
East Haddam, 1st Cong. ch., 39-74:	
A friend, 2.50,	42 24
Hadlyme, Cong. ch. and so.	16 50
Middle Haddam, Cong. ch. and so.	4 00
Middletown, 1st Cong. ch.	157 49
Millington, Cong. ch. and so.	2 50
Portland, 1st Cong. ch.	46 05
Westbrook, Cong. ch. and so.	32 99—398 59
New Haven county.	
East Haven, Cong. ch. and so.	31 00
Guilford, 1st Cong. ch.	50 00
Madison, Cong. ch. and so.	52 09
Meriden, Centre Cong. ch.	25 00
Milford, 1st Cong. ch., 43-70: A friend, 10,	53 70
New Haven, Centre Cong. ch., m. c., 6.54: Church at Yale Coll., 30;	
Ch. of the Redeemer (also books to the value of 7), 12: United church, 531.04,	579 58
North Branford, Cong. ch. and so.	24 03
Oxford, Cong. ch. and so.	38 15
South Britain, Cong. ch. and so., add'l,	5 00—858 55
New London co. L. A. Hyde and H. C. Learned, Tr's.	
Grassy Hill, Cong. ch. and so.	32 88
Griswold, 1st Cong. ch.	40 00
New London, 1st ch. of Christ, m. c.	17 59
Stonington, 1st Cong. ch.	8 35—98 82
Tolland co. E. C. Chapman, Tr.	
Ellington, Cong. ch. and so.	111 12
Rockville, Union Cong. ch.	6 22
Somers, Cong. ch. and so.	1 04
Somersville, Cong. ch. and so.	21 77
Stafford Springs, Cong. ch. and so.	11 93
Vernon, Cong. ch. and so., of which 7.66 m. c.	75 00—227 08
Windham county.	
Danielsonville, Westfield Cong. ch.	33 24
Plainfield, 1st Cong. ch., add'l,	11 40
Putnam, 1st Cong. ch., 9.06; 2d Cong. ch., 28.14; Y. F. S. C. E. of do., for support of native preacher, Madura, 60,	97 20—141 93

Legacies.—Madison, George M. Dowd, by I. Lee Scranton, Adm'r, add'l,

4,186 77

7 50

4,194 27

NEW YORK.

Bereas, Cong. ch.	2 32
Brooklyn, Tompkins-ave. Cong. ch., 1,000; Ch. of the Pilgrims, add'l, 33;	
Plymouth Cong. ch., add'l, 53; South Cong. ch., 150.95; Central Cong. ch., of which 200 from John C. Wiswell, to const. Mrs. SALLIE B. LOTTRIDGE and Mrs. MEDORA H. WISWELL, H. M., 2,712.10; Maria L. Roberts, 60,	4,011 05
Buffalo, Pilgrim Cong. ch., m. c.	14 24
Busti, Eli Curries,	5 00
Canandaigua, 1st Cong. ch.	130 67
Chenango Forks, Cong. ch.	11 20
East Bloomfield, Cong. ch.	28 00
Franklin, Cong. ch.	51 50
Hamilton, Cong. ch.	15 00
Jamestown, A. F. Moses,	25 00
Lysander, Cong. ch., add'l,	3 32
New Lebanon, Cong. ch.	22 50
New York, Pilgrim Cong. ch., 222.73; Broadway Tab. (in part), of which 100 from Wm. Ives Washburn, to const. Mrs. CARRIE W. F. WASHBURN, H. M., 2,686.94; Henry C. Houghton, to const. ELLIS HOUGHTON, H. M., 100; I. M. Andreini, 10; E. L. Champlin, 10; Rev. J. H. Worcester, Jr., D.D., 50,	3,079 67

Norwich, Cong. ch.	127 00
Panama, D. D. Swersey,	5 00
Patchogue, 1st Cong. ch.	42 00
Rocky Point, Cong. ch.	12 20
Smyrna, Cong. ch. and Sab. sch., 10 const. MURRAY B. BOYDEN, H. M.	100 00
Tremont, Cong. ch.	25 00
Warsaw, Cong. ch.	15 39
Woodhaven, Miss'y Soc. of Cong. ch., for China,	15 00—7,741 66
<i>Legacies.</i> —Bridgewater, Ilura Geer, by Myron A. McKee, Ex'r, add'l,	2,000 00
Brooklyn, Hiram G. Combes, by E. M. Reid, Ex'r, Interest to Sept.	145 09
New York, Sarah Burr, add'l, by Ex'r's,	4,000 00—6,145 09
	13,886 15

NEW JERSEY.

East Orange, 1st Cong. ch.	39 46
Haddonfield, J. D. Lynde,	50 00
Newark, Belleville-ave. Cong. ch., 97.07; Isaac Ogden Rankin, 1,	98 07
Plainfield, Cong. ch., in part,	210 00
Summit, Central Presb. ch., for salary of "Chuen," care of Rev. D. Z. Sheffield,	60 00—457 53

PENNSYLVANIA.

Eric, M. W. T., with other dona., to const. Rev. E. S. FISKE, H. M.	22 00
Harford, 1st Cong. ch.	15 30
Philadelphia, Central Cong. ch.	20 70
Philipsburg, Cong. ch.	3 50
Plymouth, Cong. ch.	17 90
Scranton, Providence Welsh Cong. ch.	22 00
Sharon, 1st Cong. ch.	12 00
Wilkes Barre, Puritan Cong. ch., 10.35; 1st Welsh Cong. ch., 12.00,	22 35—135 75

MARYLAND.

Baltimore, 2d Cong. ch., 1.75; Mary E. Noyes, 4,	5 75
Frostburg, Cong. ch.	2 60—8 35

DISTRICT OF COLUMBIA.

Washington, 1st Cong. ch.	21 33
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ALABAMA.

Talladega, Cong. ch., John Orr,	100 00
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INDIANA.

Terre Haute, 1st Cong. ch.	60 00
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MISSOURI.

Breckinridge, Cong. ch.	11 00
Independence, Mrs. Harriet N. Pixley,	9 00
Mine La Motte, Cong. ch.	7 00
Parkville, Arthur S. Cooley,	10 00
Webster Groves, Cong. ch.	50 00—80 00

OHIO.

Akron, West Hill Cong. ch.	40 00
Brownhelm, Cong. ch.	18 00
Cleveland, Union Cong. ch., 4.35; Jennings-ave. Cong. ch., 5,	9 25
Columbus, 1st Cong. ch., 226.80; Mayflower Cong. ch., 4.75;	231 55
Coolville, Cong. ch.	15 33
Dover, Cong. ch.	7 09
East Liverpool, Rev. H. D. Kitchel,	50 00
Elyria, Cong. ch.	5 00
Geneva, Cong. ch.	17 30
Gibsonburg, S. B. Stilson,	10 00
Hudson, Cong. ch.	9 00
Lafayette, Cong. ch.	15 00
Madison, Centre Cong. ch.	7 52

Newark, Plymouth Cong. ch.	10 00
Norwalk, Cong. ch.	19 00
Oberlin, ad Cong. ch., 222.15; A friend, for Training school for Mexico, 100; F. W. G., 3.65.	335 80
Ravenna, Cong. ch.	11 37
Springfield, Ella M. Pursell,	5 00
Wakeman, Cong. ch.	19 12
York, Cong. ch.	26 00
"South Eastern Ohio, A friend of Missions,"	500 00-1,354 25

<i>Legacies.</i> — Elyria, Lorenzo Clark, by J. T. Haskell, Ex'r,	1,026 11
Hartford, Melinda Brockway, by U. H. Brockway,	100 00
Mad River, Frances J. Snodgrass, by G. B. Harman, Trustee,	350 00-1,476 11
	2,830 36

ILLINOIS.

Aurora, 1st Cong. ch.	7 86
Big Rock, Hidden Treasures,	50 00
Brighton, A colored girl,	25
Chesterfield, Cong. ch.	10 71
Chicago, South Park Cong. ch., 118; do., for outfit, etc., of Rev. and Mrs. E. A. Bell, 150; New Eng. Cong. ch., 116.21; Covenant Cong. ch., 2.75; Leavitt-st. Cong. ch., 63.31; 1st Cong. ch., 76.62; Plymouth Cong. ch., 87.70; Union Park Cong. ch., toward outfit and passage of Rev. and Mrs. E. A. Bell, 51.10; Robert W. Patton, for do., 25; Rev. Clayton Welles, for Mrs. Bartlett's work at Smyrna, 25.	715 69
Cragin, Cong. ch.	3 38
Earlville, J. A. D.	25 00
Elgin, 1st Cong. ch.	35 00
Lawn Ridge, John Crawford, Morrison, Robert Wallace, to const.	12 20
JOHN N. BAIRD, H. M.	100 00
Morgan Park, Cong. ch., A friend,	5 00
Oak Park, 1st Cong. ch.	236 69
Peoria, Plymouth Cong. ch.	3 00
Quincy, 1st Union Cong. ch.	92 33
Rockford, ad Cong. ch., of which 100 to const. Mrs. HARRIET P. ROBERTSON, H. M.	621 00
Rollo, Cong. ch.	8 30
Springfield, 1st Cong. ch.	18 23
Stillman Valley, Cong. ch.	29 30
Tracey, Edward G. Howe,	15 00
Turner, Mrs. R. Currier,	10 00
Wheaton, College ch., 17.54; Ross A. Harris, toward support of native preacher in Madura, 25,	42 54
Winnetka, Cong. ch., for Japan,	16 38
Wyanet, Cong. ch.	7 00-2,064 39

<i>Legacies.</i> — Buda, John F. Hyde, by B. S. Eldridge, Ex'r, in part,	3,000 00
	5,064 39

MICHIGAN.

Ann Arbor, 1st Cong. ch., 132; A friend in do., 50,	182 00
Cass City, Almon Gilbert,	3 00
Columbus, Rev. W. I. Hunt, to const. self, H. M.	30 00
Detroit, Woodward-ave. Cong. ch.	150 81
Eastmanville, Cong. ch.	1 25
Freeport, A friend,	1 00
Hudson, Cong. ch., 5; 1st Cong. ch., 14.13,	19 13
Jackson, 1st Cong. ch.	137 12
Kalamazoo, Timothy Hudson, New Year's gift,	500 00
Lamont, Cong. ch.	6 37
Litchfield, 1st Cong. ch.	16 45
Michigan Centre, Cong. ch.	3 00
Olivet, 1st Cong. ch.	50 00
Prattville, Rev. W. A. Burroughs,	94
Tecumseh, James Vincent,	10 00
Three Oaks, Cong. ch.	38 47-1,259 62

WISCONSIN.

Beloit, 1st Cong. ch.	23 57
Bloomington, Cong. ch.	5 31
Brandon, Cong. ch.	17 00
Delavan, Cong. ch.	43 74
Janesville, 1st Cong. ch.	75 00
Plymouth, Cong. ch.	8 00
Potosi, Cong. ch.	30 00
—, A friend, to const. Rev. T. F. MURPHY and P. E. TOSIE, H. M.	178 43-381 05

IOWA.

Creston, H. W. Perrigo,	30 00
Decorah, Cong. ch.	20 00
Doon, Cong. ch.	6 63
Fairfield, Cong. ch.	10 00
Franklin, Cong. ch.	10 00
Hawarden, Cong. ch.	17 85
Independence, Cong. ch.	1 20
Iowa City, Cong. ch.	84 22
Jefferson, D. B. Eells,	10 00
Kellogg, Cong. ch.	7 45
Le Mars, Cong. ch., add'l,	15 00
Monticello, Henry D. Smith, to const. Rev. WILLIAM R. STEWART, H. M.	50 00
Muscataine, Friends,	10 00
Ottumwa, 1st Cong. ch., add'l,	26 00
Rockwell, Rev. and Mrs. Jas. Alderson,	5 00
Tabor, Cong. ch.	9 34
Woodbine, S. E. Hillis,	2 00-325 79

MINNESOTA.

Freeborn, Cong. ch.	5 10
Medford, Cong. ch.	80 00
Minneapolis, Fifth-ave. Cong. ch., 13.27; Plymouth ch., 91.62,	104 69
Northfield, 1st Cong. ch.	29 66
St. Paul, Pacific Cong. ch.	8 20
Wabasha, Cong. ch.	24 00-191 65

KANSAS.

Diamond Springs, Cong. ch.	9 99
Hiawatha, Cong. ch.	18 37
Leavenworth, 1st Cong. ch.	10 00
Ossawa, Cong. ch.	11 38-49 68

NEBRASKA.

Cambridge, 1st Cong. ch.	20 00
Columbus, Cong. ch.	5 00
Friend, German Cong. ch.	3 50-28 50

CALIFORNIA.

Claremont, Cong. ch.	10 00
San Miguel, Cong. ch.	2 75
Sutter City, Sarah E. Everett,	2 85-15 60

OREGON.

Forest Grove, Cong. ch.	17 30
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COLORADO.

Denver, 1st Cong. ch.	104 50
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WASHINGTON.

Walla Walla, A friend,	80 00
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SOUTH DAKOTA.

Bethel, Cong. ch.	2 44
Firesteel, Cong. ch.	2 44
Friedensfeld, Cong. ch.	19 91
Hoffnungsbarg, Cong. ch.	8 51
Legenthal, Cong. ch.	1 50
Lisbon, Cong. ch.	1 18
Meckling, Cong. ch.	5 00
Mission Hill, Cong. ch.	3 13
Parkston, Zion Cong. ch.	45 00
Valley Springs, 1st Cong. ch.	3 00
Wolf's Creek, Cong. ch.	6 88-98 99

UTAH.	
Salt Lake City, 1st Cong. ch.	38 15
DOMINION OF CANADA.	
Province of Quebec.	
Sherbrooke, E. Hargrave,	10 00
FOREIGN LANDS AND MISSIONARY STATIONS.	
China, Taiku, James Goldsberry, M.D.	50 00
England, Chigwell, Mrs. Gellibrand,	50 00—100 00

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Ellen Carruth, Boston, *Treasurer*.

For several missions in part,	9,714 23
For allowances to missionaries in this country for the year,	4,491 17
For outfit and traveling expenses of new missionaries to their missions,	5,984 71
For salaries of new missionaries to Dec. 31, 1891,	1,927 82—22,117 93

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer*.

Of which 50, balance outfit for Miss Nina Stewart,	1,150 00
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MISSION SCHOOL ENTERPRISE.

MAINE. — Summer Hill, Miss Barrett's Sab. sch. class,	2 50
NEW HAMPSHIRE. — Gilsum, Cong. Sab. sch., 8.19; Hampstead, Cong. Sab. sch., 20.32; Sanborn, Cong. Sab. sch., 42; Tilton, Boys' Mission Circle for theol. student in the Doshisha, 25; West Lebanon, Cong. Sab. sch., 15; Y. P. S. C. E., 13.50,	133 01
VERMONT. — Burlington, Y. P. S. C. E. of College-st. Cong. ch., for support of native preacher, Madura, 10; Chelsea, Cong. Sab. sch., toward support of theol. student, Marsh, 13.68; South Hero, Cong. Sab. sch., 17.30; West Charleston, Cong. Sab. sch., 9.50,	50 48
MASSACHUSETTS. — Boston, Y. P. S. C. E. of Phillips ch., 20; Cohasset, Y. P. S. C. E. of 2d Cong. ch., 3.60; Danvers, Maple-st. Y. P. S. C. E., 25; Easthampton, Sab. sch. scholar, for South Africa, 50c.; Easton, Y. P. S. C. E., for student in Japan, 6.25; East Milton, Y. P. S. C. E., for pupil in Ceylon, 14; Fitchburg, Y. P. S. C. E. of Rollstone Cong. ch., for education of theol. student, Marsh, 20.87; Gardner, Y. P. S. C. E. of 1st Cong. ch., 100; Hadley, 1st Cong. Sab. sch., 18.15; Haydenville, Cong. Sab. sch., for student in the Doshisha, 25; Hopkinton, Y. P. S. C. E., 22.88; Hyde Park, 1st Cong. Sab. sch., 15; Monson, Mrs. M. E. Tufts' Sab. sch. class, for pupil in Turkey, 17.50; Northbridge, Y. P. S. C. E., 8.62; North Brookfield, Extra-cent-a-day	

Band, to support pupils in High sch. and in Girl's Boarding sch., Mardin, 25; Plympton, Extra-cent-a-day Band of Cong. ch., 11; Winchester, 1st Cong. Sab. sch., for support of two pupils in High sch., Cesa-area, 50; Worcester, Salem-st. Y. P. S. C. E., 13; do., Extra-cent-a-day Band of Union Cong. ch., 28.96; Sab. sch. of do., 34.79; RHODE ISLAND. — Central Falls, Y. P. S. C. E. of Cong. ch. for pupil in China, 8; Peace Dale, Y. P. S. C. E., for pupil at Erzroom, 10,	460 05
CONNECTICUT. — Columbia, Cong. Sab. sch., with other dona., to const. EDWARD P. LYMAN, H. M., 20; Middle Haddam, Mission Band, 6; New Britain, Standard Bearer, 24.32; New London, 2d Cong. Sab. sch., for school at Harpoot, 10; Somers, Y. P. S. C. E., 2,	18 00
NEW YORK. — Fairport, Cong. Sab. sch., 13.37; Harmony, Willing Workers, 7.50; Middletown, Y. P. S. C. E. of 1st Cong. ch., 3.06; Mt. Sinai, Y. P. S. C. E., 10; New York, Sab. sch. Miss's Soc. of Olivet Cong. ch., 50; North Evans, Cong. Sab. sch., 10.10; Northville, Cong. Sab. sch., of which 25 for pupil in High school, Erzroom, 38.15; Norwich, Cong. Sab. sch., for Sab. sch. in China, 25; Ogdensburg, 1st Cong. Sab. sch., 11; Otto, Mrs. E. M. Pool's class, for Madura, 10,	62 32
PENNSYLVANIA. — Allegheny, Miss Cawley, for student, Madura, 7.50; Braddock, 1st Cong. Sab. sch., 6.11,	168 18
MARYLAND. — Baltimore, Canton Cong. Sab. sch.,	13 61
MISSOURI. — Kansas City, Y. P. S. C. E. of 1st Cong. ch., for Japan, 16; Kidder, Y. P. S. C. E., 5; St. Joseph, Y. P. S. C. E. of Tab. Cong. ch., 3.75,	3 00
OHIO. — Cleveland, 30.43; Elyria, Y. P. S. C. E. of 1st Cong. ch., for scholar at Tung Cho, care of Rev. D. Z. Sheffield, 30,	24 75
ILLINOIS. — Huntley, Y. P. S. C. E., 5; Princeton, Y. P. S. C. E., 10; Sterling, 1st Cong. Sab. sch., 4.91; Stillman Valley, Y. P. S. C. E., 5.24,	60 43
MICHIGAN. — Detroit, Mt. Hope Cong. Sab. sch., 14.29; New Haven, Cong. Sab. sch., 3.25,	25 15
WISCONSIN. — Ripon, Cong. Sab. sch.,	17 54
IOWA. — Ionia, Cong. Sab. sch., Talent money, 20; Monson, Junior Y. P. S. C. E., for China, 1.75; Newburgh, Cong. Sab. sch., 2.97; Storm Lake, Cong. Sab. sch., 1.78; Stuart, Y. P. S. C. E. of Cong. ch., for Japan, 1,	7 69
MINNESOTA. — Cannon Falls, Cong. Sab. sch., 5; Minneapolis, 1st Cong. Sab. sch., 9.55; Y. P. S. C. E. of 5th-ave. Cong. ch., 7; New Ulm, Y. P. S. C. E., 16.65; Rochester, Y. P. S. C. E., 25.64; Sauk Centre, Cong. Sab. sch., 3.30; Wabasha, Cong. Sab. sch., 3.34; do. Y. P. S. C. E., 2.95,	27 50
KANSAS. — Bloomington, Cong. Sab. sch., Infant class,	73 43
NEBRASKA. — Fairmont, Birthday box, Cong. Sab. sch., 3.55; Fremont, Cong. Sab. sch., 11,	95
WYOMING. — Cheyenne, Y. P. S. C. E. of 1st Cong. ch.,	14 55
	2 50
	1,165 64

CHILDREN'S "MORNING STAR" MISSION.

NEW HAMPSHIRE. — —, A friend,	10 00
MASSACHUSETTS. — Great Barrington, Cong. Sab. sch.	14 03
CONNECTICUT. — Haddam, Cong. Sab. sch., 5; New Haven, United Church, 30; do., College-st. Cong. Sab. sch., 20; New London, 2d Cong. Sab. sch., 20,	75 00
NEW YORK. — Buffalo, 1st Cong. ch., for Mrs. Logan, 50; East Bloomfield, Cong. Sab. sch., 24.31; North Walton, Cong. Sab. sch., 11.35; Oswego, Cong. Sab. sch., 10,	95 66
MARYLAND. — Baltimore, Mary L. Pendleton,	10
OHIO. — Mansfield, "Children's hour,"	10 00
MICHIGAN. — Detroit, Mt. Hope Girls' Club,	1 00
WISCONSIN. — La Crosse, Cong. Sab. sch., for running expenses of the "R. W. Logan,"	25 00
KANSAS. — Geneva, C. N. Gray,	20
TURKEY. — Shar, Preacher Shirjiyan,	75
	231 74

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

MAINE. — Castine, The Desert Palm Soc., for pupil, care of Miss Seymour, 25; Gorham, 1st Cong. ch., for Jaffna College, 15; Portland, in memory of Hattie D. Liscomb, by her parents, for work of Mrs. S. W. Howland, Ceylon, 40; Rockland, Golden Sands, Cong. ch., for boy Hohannes, in Bardeazag High sch., care of Rev. Robert Chambers, 25,	
105 00	
NEW HAMPSHIRE. — Littleton, Y. P. S. C. E., for work of Rev. E. P. Holton, Madura, 40; Peterboro, Y. P. S. C. E., per Miss J. M. Buckminster, for free distribution of Tamil Gospels in Ceylon, care of Rev. W. W. Howland, 3,	
43 00	
VERMONT. — Chelsea, Friends, for work of Rev. J. H. Pettie, 14.60; New Haven, Cong. ch., for Tung-cho College, 3.17; Royalton, A. W. Kenney, for scholarship in Anatolia College, 25; Sharon, E. K. Baxter, for do., 25; Waterbury, Y. P. S. C. E., for work of Rev. A. W. Clark, Austria, 10; Wells River, "Busy Bees," for support of pupil in Bitlis, care of Miss Ely, 30,	
107 77	
MASSACHUSETTS. — Auburndale, Cong. Sab. sch., for machinery for self-help dept of Bardeazag High sch., 40; Boston, Extra-cent-a-day Band of Cong. House, for Waigolite school, India, 12; Charlemont, Y. P. S. C. E., for pupil at Kalgan, care of Rev. W. P. Sprague, 6.25; Easthampton, Children in 1st Cong. ch., for use of Rev. and Mrs. R. M. Cole, 10; Fitchburg, Calvinistic Cong. ch., for Harpoot College, 1.18; Lowell, Mrs. E. A. Bigelow, for scholarship, care of Rev. C. H. Wheeler, 25; do., for do., care of Mrs. A. M. Knapp, 15; Maplewood, Y. P. S. C. E. of Cong. ch., for machinery for self-help dept, Bardeazag High school, 25; Medway, Cong. Sab. sch. and Y. P. S. C. E., for do., 20; Newton, Y. P. S. C. E. of Eliot ch., for work of Miss C. A. Stone, 20; North Adams, Mrs. Putnam's infant class in Cong. Sab. sch., for work of Zoroppe, Exzroom, 50; Northampton, A friend, for chapel repairs, care of Rev. W. O. Ballantine, 4; Northboro, Cong. Sab. sch., for Mission school, Harpoot, care of Rev. C. H. Wheeler, 11.11; Peabody, Friends, for pupil, care of Mrs. Dr. Dodd, Caesarea, 26.40; South Cong. Sab. sch., for do., 30; S. Edson Casino, for do., 26.40; Pittsfield, 1st Cong. Sab. sch., for Rev. E. S. Hume's schools, Bombay, 55; Princeton, Josiah D. Gregory, for lantern and slides for Rev. E. P. Holton, Madura, 50; Somerville, Sab. sch. of Prospect Hill ch., for boy, care of Rev. W. A. Farnsworth, 25; Springfield, North Cong. ch., for Pasumalai, 85.79; do., Olivet ch., for do., 40; Stoneham, "What next ten," for Miss Shattuck's Kindergarten work, 14; Worcester, Plymouth Cong. Sab. sch., for Miss Burrage's kindergarten work, 16; do., Miss H. Lamb's Sab. sch. class in do., for girl, care of Mrs. W. O. Ballantine, 10,	
647 13	
CONNECTICUT. — Milford, 1st Cong. ch., for use of Dr. De Forest, Japan, 7.50; New London, A friend in 2d church, for education of Japanese girl, in care Mrs. D. W. Learned, 50,	
57 50	
NEW YORK. — Aquebogue, Y. P. S. C. E., for Babujan, 5; Fairport, Cong. Sab. sch., for work of Rev. R. Chambers, 10; New York, Friends, by Mrs. George W. Moore, for Hospital at Samokov, care of Dr. Kingsbury, 167; Sherburne, 1st Cong. Sab. sch., for use of Miss Nellie Bartlett, 28; do., Friends, for present need of Anatolia College, 150; Suspension Bridge, King's Daughters, for Yenko, Charles and Wilbur Price, for New Testaments, care of Rev. J. E. Tracy,	
375 00	
2 00	
10 00	
15 00	
20 00	
180 00	
85 00	
15 00	
151 00	
79 42	
MISSION WORK FOR WOMEN.	
From WOMAN'S BOARD OF MISSIONS.	
Miss Ellen Carruth, Boston, Treasurer.	
For use of Miss G. R. Hance,	25 00
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For girl in Umazumbe Home,	38 00
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For use of Rev. Chas. H. Brooks,	25 00
For Bible-woman, Smyrna,	100 60
For use of Miss Ida Mellinger,	1 25—196 85
2,147 67	
Donations received in December,	56,751 52
Legacies received in December,	17,244 98
73,996 50	
Total from September 1 to December 31, 1891: Donations, \$143,609.27; Legacies, \$67,652.26 = \$211,061.53.	

THE BENJAMIN SCHNEIDER MEMORIAL FUND, ETC.

MASSACHUSETTS. — Boston, Mrs. S. M. Schneider, 7; Bridgewater, Mrs. E. G. Copeland, 1; Townsend, "M. E. H.," 5,

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Previously received,

13 00
10 00
23 00
1,977 00
2,000 00

FOR YOUNG PEOPLE.

THE FESTIVAL OF THE GRANDMOTHER GODDESS.

BY REV. H. P. PERKINS, OF LIN CHING, CHINA.

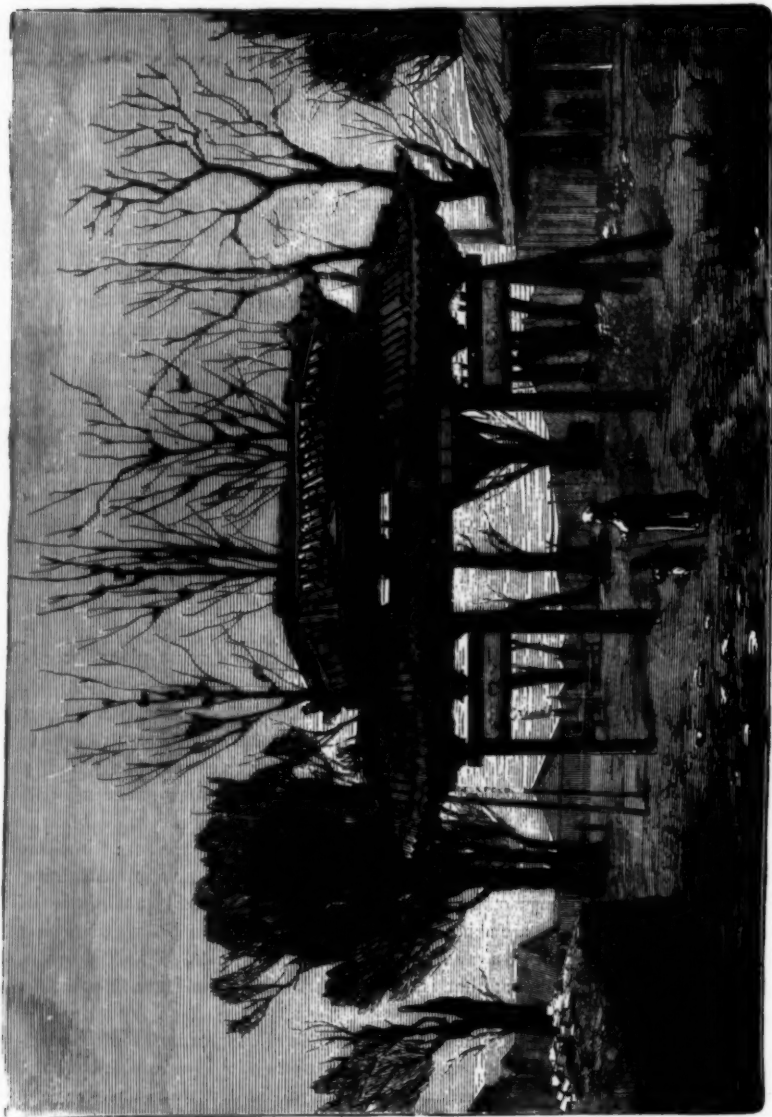
ON the first of May, 1891, it was announced at our station of Lin Ching that the goddess from the mountain of T'ai an had arrived, and tom-toming in her praise was heard on every side. We got ourselves in readiness to do what Christian work we could during the great festival which was upon us. This was originally, I suppose, simply a religious festival; but the Chinese have a genius for carrying their business into their religion, and now the fair quite overshadows the festival. There may be gatherings of this sort as large as this one in other parts of North China, but I know of none. There is no means of enumerating the visitors. I should guess at something like 60,000 as a reasonable figure. They come from all the points of the compass and from places 100 miles distant.

Goods for trade pour in, especially from the south, all customs duties being remitted for ten days, in honor of the goddess called "Grandmother," who comes from her temple on T'ai an Mountain, over 100 miles away, to visit her temple here and bless her worshippers. On the last night of the third moon a chair is sent out to meet her. Sometimes, as this year, there are two, the second belonging to another temple. But this seems to be an irregular proceeding, and the chief interest centres around the regular and original number one. The wooden image of the goddess is put into the chair, which is carried out on the road from the temple, in the direction from which the goddess' spirit comes. Crowds of people have already come from near and far to escort her; probably over 10,000 people have gathered with lanterns, paper money, incense, and firecrackers.

Sooner or later, perhaps at a gust of wind, the chair-bearers cry out: "She has come! It is heavy!" at which the multitude falls down, prostrating and lighting their incense and offerings of gold money. Before the chair is a company of musicians, most of whom are scholars with degrees and official buttons, showing how Confucianism has given away before popular superstitions. The goddess is thus escorted to her temple; that is, to this particular one of her temples, for she has here some ten others.

After this the outside villages and towns send in their companies of worshippers; twenty, fifty, perhaps a hundred men and women. They are led by the "head," who carries the flag and leads them first to the temple of the goddess. Who she was, or when or where she lived, no one knows, and no one, except perhaps here and there a priest, pretends to know. She may have been a bad woman or a good one: no one cares. "What thousands have done from no one knows when, there can be no harm in our doing; there may be some good: who

knows?" So the people say, Whatever be the reason, they worship. One of the gentlemen of the Canadian mission timed them, and found them to be going



A PAI-LAU. ENTRANCE TO A CHINESE CITY.

through the ceremony at the rate of 3,000 an hour. Over in the temple the crowd goes the rounds, worshipping some dozen of gods as they are directed by the priests, who with bamboo poles drive them like a flock of sheep.

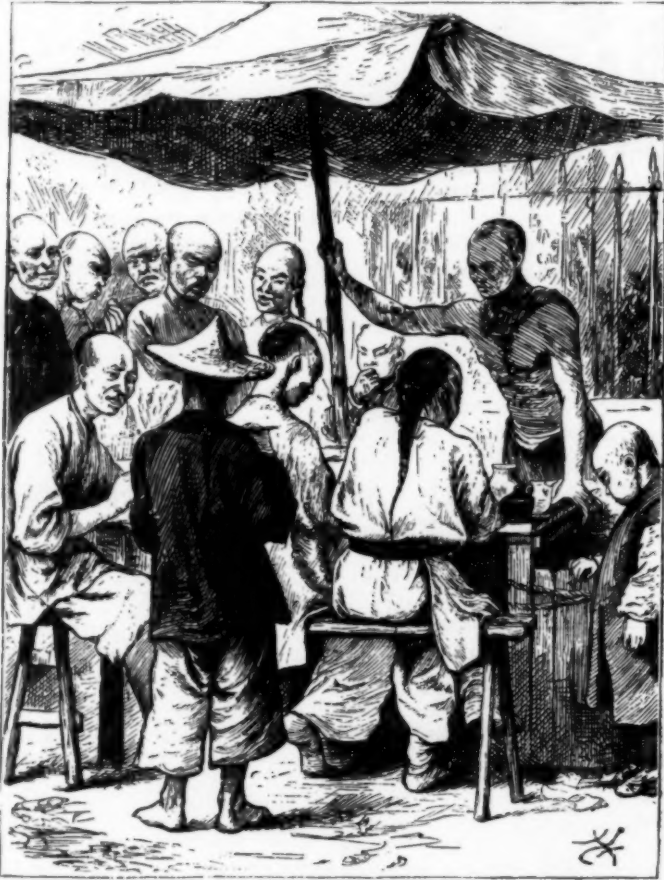
After this the visitors may repair to other temples, perhaps to the one to which number two has been carried. Probably in the minds of nearly all the worshippers she is not distinguished from the one first visited. It is not a characteristic of heathenism to produce clear thinking. Often the people fall down before the image of the "Grandmother" and call out: "Amida Buddha! Amida Buddha!" His temples and images are common enough, but the heathen knows not what he worships. His soul is so befogged that it cannot make out anything clearly. It cannot even find itself. A woman in our compound heard the preacher say something about the soul. She came to me and said: "Teacher, my son has a disease in his soul;" and then described the symptoms of dyspepsia. "We are all a confused people," was said again and again by the people as we talked to them.

Of course the gods got roughly handled by our preaching force. One would suppose that some of the hearers would have got angry over it, but no one seemed to. If the people of Lin Ching fancied that our preaching would have the effect of lessening the numbers of people who came to worship and trade, I suppose we would be less popular than we are, for there are few who do not reap quite a harvest of cash at this time; but such a result seems, no doubt, too remote for consideration.

The people are not averse to coming to our place. They hope to see a little of our houses, and hear the foreigner talk. We had for over a week probably not less than 2,000 daily. We sold 1,500 small books. Not a few of the women bought these to carry home and have the matter read and explained. Whatever we may or may not have done, we have done a good deal of gospel advertising, and we hope for deeper results. Certainly much seed is thus scattered on the great waters. May the Lord of the harvest prosper it!

In connection with this account by Mr. Perkins of the mountain goddess who was worshiped at Lin Ching, we copy the account given by Dr. S. Wells Williams, in his great work, "The Middle Kingdom," concerning the sacred mountain Tai Shan, in the province of Shantung, in which Lin Ching is situated: "This peak is mentioned in the *Shu King* as that where Shun sacrificed to Heaven (B.C. 2254); it is accordingly celebrated for its historical as well as religious associations. It towers high above all other peaks in the range, as if keeping solitary watch over the country round about, and is the great rendezvous of devotees; every sect has there its temples and idols, scattered up and down its sides, in which priests chant their prayers and practise a thousand superstitions to attract pilgrims to their shrines. During the spring the roads leading to the Tai Shan are obstructed with long caravans of people coming to accomplish their vows, to supplicate the deities for health or riches, or to solicit the joys of heaven in exchange for the woes of earth. A French missionary mentions having met with pilgrims going to it, one party of whom consisted of old dames, who had with infinite fatigue and discomfort come from the south of Honan, about 300 miles, to 'remind their god of the long abstinence from flesh and fish they had observed during the course of their lives, and solicit, as a recompense, a happy transmigration for their souls.' The youngest of this party was seventy-eight, and the oldest ninety, years. Another traveler says that the pilgrims resort

there during the spring, when there are fairs to attract them ; high and low, official and commoner, men and women, old and young, all sorts gather to worship and traffic. A great temple lies outside the town, whose grounds furnish a large and secure area for the tents where the devotees amuse themselves after they have finished their devotions. The road to the summit is about five miles, well paved, and furnished with rest-houses, tea-stalls, and stairways for the convenience of the



A STREET BOOTH IN A CHINESE CITY.

pilgrims, and shaded with cypresses. It is beset with beggars, men and women, with all kinds of sores and diseases, crippled and injured, besieging travelers with cries and self-imposed sufferings, frequently lying across the path so as to be stepped upon. A vast number of them live on alms thus collected, and have scooped themselves holes in the side of the way, where they live ; their numbers indicate the great crowds whose offerings support such a wretched throng on the hill."